696 a 93
2

ENCHIRI-

dion militis christiani, whiche may be called in Englische, the hanſome weapon of a chriſten knight, repleniſched with many goodly and godly pzeceptes: made by the famous clerke

ERASMVS

of Roterdame, and newly cozrected and impzin-

ted.

Cum priuilegio ad imprimendum ſolum.

❧ The booke speaketh. ❧

☞

TO pleafe all foztes of men I do not paſſe
To pleaſe the good & learned is a fayze thing
yea and theſe both, were moze than couenant was
And moze then I loke foz who ſo the learning
Of Chziſte doth ſauoure, yf helpe well althing
I ſeke no further, Chzyſt is myne Appollo
Onely ſtrengthinge me to ſpeake this that I do.

☞ The pzinter to the faithfull reader.

THe moztall woꝛld, a felde is of battayle
which is the cauſe that ſtryfe doth neuer faile
Agaynſte man, by warrynge of the fleſhe
with the diuell, that alwaye fyghteth freſhe
The ſpyzite to oppzeſſe by falſe enuy
The whiche conflycte is contynually
Durynge his lyfe, and lyke to loſe the felde
But he be armed with weapon and ſhelde
Suche as behoueth to a chziſten knyght
whyche god echone, by his Chziſte choſeth ryghte
Hoole capitaine, and his ſtandarde to beare
who knoweth it not than this will teche hym here
In his bzeuier, poynarde, oz manuell
The loue ſhewyng of hygh Emanuell
In gyuynge vs ſuch hatneys of werre.
Eraſmus is the onely furbyſſher
Scouringe the harneys, cankred and adruſte
whiche negligence had ſo ſoze fret with ruſte
Than champyon receyue, as thyne by ryght
The manuell of the true chziſten knyght.

☞ Finis.

BRITISH MUSEUM
45. 6. 30. 1881.

Epystle.

¶ Eraſmus Roterdame ſendeth greting to the reuerend father in chriſt and lorde, the lorde Paule volzius, the moſt religious abbot of the monaſtery, the which is cõmenlye called, Hughes courte.

All be it mooſt vertuouſe father, that this litle boke, to the whiche I haue gyuen this name or tytle Enchiridion militis chriſtiani, whiche manye a daye a ago I made for my ſelfe onelye, and a certeyne frende of myne beynge vtterly vnlearned, hath begon to miſlike & diſpleaſe me the leſſe, for as moche as I do ſe that it is alowed of you and other vertuous & learned men ſuche as you be, of whom (as ye are in dede endued with godly learning, and alſo with learned godlynes) I knowe nothyng to be approued, but that whiche is both holy and alſo clerkely: yet it hath begon wel nygh alſo to pleaſe & lyke me now, whan I ſe it after that it hath ben ſo often times peynted, yet ſtyl to be deſyred, and greatly

talled for, as it were a newe werke made of late: yf so be the prynters do not lye to flatter me withall. But agayne there is an other thynge whiche often tymes greueth me in my mynde, that a certeyne well learned frende of myne longe ago sayde, very properly and sharpely checkynge me, that there was more holynes seene in the lytell booke, than in the hole authoure and maker therof. In dede he spake these wordes in his ieastynge bourdyngly, but wolde to god he had not spoken so truelye, as he bourded bytterly. And that greueth me so moche the more, bycause the same thynge hath chaunced to come lykewyse to passe in hym, for the chaungynge of whose maners prynceypally I toke vpon me this laboure and trauayle, for he also not onelye hath not withdrawen hym selfe from the courte, but is dayly moche deper drowned therin then he was afore tyme, for what good purpose I can not tell, but as he confesseth hym selfe with moch great mysery.

Trouble or aduersitte correcteth some.

And yet for all that I do not greatly pytie my frende, bycause that paraduenture aduersytie of fortune may teach hym ones to repent hym selfe, and to amend, seing that he wolde not folowe and do after my counsayle & admonycyons. And verely though I, ensorcynge me to the same thing & purpose, haue ben turned and tossed with so many chaunces & tempestes, that Ulixes

a man lyuynge euer in trouble (which Homer speaketh of) might be counted in comparyson to me, euen Polycrates, whiche euer lyued in prosperitie without any maner trouble. I do not vtterly repent me of my labour, seynge it hath moued and prouoked so many vnto the study of godly vertue: nor I my selfe am not vtterly to be blamed and rebuked although my lyuyng be not in all poyntes agreynge to myne owne preceptes and counsayles. It is some part of godlynes whan one with all his herte desyreth and is wyllynge to be made good and vertuous: nor suche a mynde so well intendynge. I suppose is not to be taske away although his purpose be not euer luckely perfourmed. To this we ought to endeuoure our selfe all our life long, and no doubt but by the reason that we so often tymes shall attempte it, ones at the last we shall attayne it. Also he hath dispatched a good pece of a wuteful iourney which hath lerned well of the iourney the waye. Therfore am I nothynge moued w the mockes of certayn persons which dispise this litle boke, as nothyng erudite & clerkly, sayeng that it myght haue bene made of a chylde that learned his A B C bycause it entreateth nothynge of Dunces questyons: as though nothynge without those, coude be done with learnynge. I do not care if it be not so quik, so it be godly: let it not make

Fortunate Polycrates.

them instructe & ready to disputacions in
scholes, so that it make them apte to kepe
Christes peace. Let it not be profytable or
helpyng for the disputacion in diuinitie, so
it make for a deuyne lyfe. For what good
sholde it do to intreate of that thynge that
euery man entremedleth with? who hath
not in handlynge questions of diuinitie or
what els do al our swarmes of scholemen?
There be almooste as many commenta-
ryes vpō the mayster of the sentence as be
names of deuynes. There is neyther mea-
sure nor nombre of summularies, whiche
after the maner of potycarryes myngle of
ten tymes sondrye thinges to gyther, and
make of olde thynges newe, of newe thyn-
ges olde, of one thynge many, of many
thynges one. Howe canne it be that these
greate volume instructe vs to lyue well,
and after a chrysten maner, whiche a man
in all his lyfe can not haue layser ones to
loke ouer. In lyke maner as yf a phisitian
sholde prescribe vnto hym that lyeth sycke
in parell of death, to rede Jacobus de par-
tibus, or suche other huge volumes, say-
inge that there he sholde fynde remedy for
his disease: out in the meane tyme the pa-
cyent dyeth, wan:inge presente remedye
wherwith he myght be holpen. In suche
a fugytyue lyfe it is necessarye to haue a
redye medycyne at the haude. Howe ma-
ny volumes haue they made of resolucy-

on, of confession, of sclaunder, and other thynges innumerable. And thoughe they boulte and serche out by peece meale euery thyng by it selfe, and so dyssine euery thing as yf they mystrusted all other mens wyttes, ye as though they mystrusted the goodnes and mercy of god, whyles they do prescrybe how he ought to punysshe & reward euery facte eyther good or badde: yet they agree not amongest thē selues, nor yet somtymes do open the thinge playnly. If a man wolde loke nere vpon it, so moche dyuersytie both of wyttes and circumstaunces is there. Moreouer although it were so that they had determyned all thynges wel and trewelye, yet beside this that they handle and treate of these thynges after a barbarous and vnpleasaunte fashyon, there is not one amongest a thousand that can haue any leyser to rede ouer these volumes: Or who is able to bare about with hym Secundā secundæ, the werke of saint Thomas? And yet there is no man but he oughte to vse a good lyfe, to the whiche Christe wolde that the waye shoulde be playne and open for euery man, and that not by inexplycable crokes of disputacyons, not able to be resolued, but by a true and syncere faythe and charytie not fayned, whome hope doth folowe whiche is neuer ashamed. And fynally, lette the greate doctours, whiche muste nedes be

The great volumes.

The theology appertayneth to fewe men/ but the salvacion appertayneth to all.

but fewe in comparyson to all other men, studye & beype them selfe in those great volumes. And yet neuertheleſſe the vnlearned and rude multytude whiche Chryſte dyed for ought to be prouyded for, and he hath taught a great portyon of Chryſtian vertue whiche hath inflamed menne vnto the loue therof. The wyſe kynge whan he dyd teache his ſonne trewe wyſedomme tolde moche more payne in exhortinge him therunto, than in teachynge hym, as who ſhold ſay that to loue wyſedome were in a maner to haue attayned it. It is a greate ſhame and rebuke both for lawyers & alſo phiſitians, that they haue of a ſette purpoſe, and for the nones, made their arte and ſcience full of dyffyculty, and harde to be attayned or come by, to thyntent that both theyr gaynes and aduauntage might be the more plentyful, and their glory and prayſe amonge the vnlearned people the greater: but it is a moche more ſhamefull thinge to do the ſame in the phyloſophy of chryſt. But rather contrary wiſe we ought to endeuer our ſelues with all our ſtrengthes to make it ſo eaſy as can be, & playne to euery man. Nor let not this be our ſtudy to appere lerned our ſelues, but to alure very many a chryſten mannes lyfe. Preparation and ordynaunce is made nowe for warre to be made agaynſt the Turkes whiche for what ſo euer purpoſe it is be-

Thoſe be noted that of purpoſe make the Faculties which they profeſſe obſcure & harde.

The warre agaynſt the Turkes.

gon, we oughte to praye, not that it maye turne to the profite of a fewe certeyn persons, but that it maye be to the cõmon & generall profyte of al men. But what thynke you sholde come of it, yf to suche of them as shall be ouercomen (for I do not suppose that they shall all be kylled with weapons) we shall laye the werkes of Ockam, Durandus, Duns, Gabryell, Vinaros, or any suche scholemen, for thentent to bring them in mynde to take Christes profession vpon them: what shall they ymagyn and thynke in theyr myndes (for surely euen they, though they be nought els, are men and haue wyt and reason) whan they shal here those thorny & combrous inextricable subtyll ymagynacyons of instantes, of formalytes, of quyddites, of relation: namely whan they shall se theise greate doctours & teachers of relygion and holynesse so farre disagreynge, and of so sondry opinions amonge them self, that often tymes they dispute & reason so longe one with an other vntyll they chaunge colour, & be pale, and reuyle one an other, spyttyng eche at other and fynally dealing buffettes and blowes eche to other. whan they shall se the blacke freers fyght & scolde for their Thomas, & than the gray fryers matched with them defendyng on the other party their subtile and feruent hot doctours, whiche they call seraphicos, some speakynge as reals, some

The discorde amonge diuynes.

as nowtinals. wham they shall also se the thinge to be of so great difficulty that they can neuer discusse sufficiētly & what wordes they may speke of Christ: as thoughe one dyd deale or had to do & a waywarde spirite whiche he had reysed vp vnto his owne destruction, yf he dyd fayle neuer so lytle in the prescript wordes of coniuring, & not rather with oure most mercifull sauyoure, which desireth nothinge els of vs but a pure lyke & a simple. I beseech the for the loue of god shew me what shall we bringe about & all these rekenynges, specyally yf our maners & our life be like to the proude doctryne and learnyng: and yf they shall se and well perceyue our ambition and desyrousnesse of honour by our gorgeousnesse more than euer any tyrant dyd vse: our auarycc & couetousnes by our bybyng and pollyng, our lecherousnes by the defylynge of maydens & wyues our cruelnes by thoppressions, done of vs, & what face or how for shame shall we offre to them ỳ doctryne of Christ, which is farre away cōtrary to all these thinges. The best way and moost effectuell to ouercome and wyn the turkes sholde be, yf they shall perceyue that thing which Christe taught & expressed in his lyuyng to shyne in vs. If they shal perceyue that we do not highly gape for theyr empyres, do not desyre theyr golde & good, do not couet their possessyon, but that we seke

The lyfe vsed amongest cristen men.

with what artylery chefely the turke ought to be ouer com.

nothynge els but euen theyr soules helth,
and the glorye of god. This is that ryght,
true and effectuous diuinitie, the which in
tyme passed subdued vnto Christe arrogãt
and proude philosophers, & also the mighty
and inuincible princes. And if we thus do,
than shall Christ euer be present and help
vs. For truely it is not mete nor conuenient
to declare our selues christen men by this
proke or token, yf we kyll very many, but
rather if we saue very many: not if we sẽ
de thousandes of hethen people to hell, but
yf we make many infydels faithful: not if
we cruell curse & excomunycate them, but
yf we with deuout prayers & with all our
hertes desyre theyr helth, & pray vnto god
to send them better myndes. If this be not
our entent it shall sooner come to passe that
we shall degenerate and turne into turkes
our selues, than that we shal cause them to
become christen men. And althoughe the
chaunce of warre, whiche is euer doubtful
and vncerteyne, sholde fall so luckily to vs
that we had goten ✝ victorye, so shold it be
brought to passe that ✝ bysshop of Romes
dominion & his cardinals myght be enlar-
ged but not the kingdom of Christ which
fynally flourysheth and is in prosperitie, yf
fayth, loue, peace, and charytie be quycke
and stronge: whiche thinge I truste shal be
brought to passe by the good gouernaunce
and prouysyon of the bysshoppe of Roms

The parte of a christen man is to saue and not to distroy.

The kyngdom of Christe.

Leo the tenth, vnlesse the greate trouble and rage of worldly busynes plucke him from his very good purpose an other way (Christe doth professe to be primate & heade hym selfe in the heuenly kyngdome, which neuer doth florysshe but when celestyall thynges be auaunced. Nor Christ dyd not dye for this purpose, that goodes of the worlde that ryches, that armure, and the rest of ruffelynge fashion of the world, shold be now in the handes and rule of certeyn prestes, whiche thynges were wonte to be in the handes of the gentyles, or at the least amongest lay princes, not moche differynge from gentyles. But in my mynde it were the best, before we sholde try with them in battayle, to attempte them with epystles and some lytle bookes, but with what maner of epystles? Not with threteynge pystles, or bokes full of tyrranny but with those whiche myghte shewe fatherly charyty, and resemble the very hert and mynde of Peter & Paule, and which shoulde not onely pretende and shewe outwardly the tytle of ye apostles, but whiche also sholde sauoure and taste of the efficacy and strength of the apostles. Nor bycause I do not knowe that all the trewe fountayne and bayne of Christes Philosophy is hydde in the gospels and the epistels of the appostles. But the straunge maner of phrase, and often tymes, the troublous

The difficulte of holy scripture.

spekynge of dyuers croked sygures & tro-
pes be of so gre at difficultye, that often ty
mes we our selfe also must labour ryghte
sore, before we can perceyue them. Ther-
fore in myne opinyon the best were that
some, bothe well learned men and good of
lyuynge, shoulde haue this office assygned
and put vnto theym, to make a collection
and to gather the summe of Christes phi-
losophye out of the pure fountayne of the
gospell, and the epystelles, and mooste ap-
proued interpertours, & so playnely, that
yet it myght be clerkely and erudyte, and
so brefely, that it myghte also be playne.
Those thynges whiche concerne fayth or
byleue, lette theym be conteyned in a fewe
artycles. Those also that apperteyne to
the maner of lyuynge, let them be shewed
and taught in fewe wordes, and that af-
ter such fashion, that they maye perceyue
the yoke of Chryste to be pleasaunte and
easye, and not greuous and paynefull: so
that they maye perceyue that they haue
goten fathers, and not tyrraunntes, feders,
and not robbers, pyllers nor pollers, and
that they be called to theyr soule heith and
not compelled to seruytude. Undoubted
they also be men, neither their hertes be of
so harde yron or adamant, but that they
may be molyfyed and wonne with bene-
fytes and kyndenes, wherwith euen very
wylde beastes be woren gentle and tame

The brefenes of Christes doctryne.

The turkes be men.

And the mooste effectuous thynge is the true veritie of Chryst. But let the bysshop of Rome also commaunde them whom he appoynteth to this busynes, that they neuer swarue nor goo from the true patron and example of Chryste, nor in any place haue anye respecte to the carnall affectes and desyres of men. And suche a thynge my mynde was about to bryngе to passe as well as I coulde, whan I made this booke of Enchiridion. I dyd se the common people of Chrystendome, not onely in effecte, but also in opinions to be corrupted. I considered the mooste part of those which profesſe them selues to be pastours, and doctours to abuse the tytles of Chryst to their propre aduauntage. And yet wyll I make no mention of those men, after whose wyll and pleasure the worlde is ruled and tourned vp and downe, whose vyce thoughe they be neuer so manyfest, a man may scarcely ones wynche. And in suche greate darkenesse, in such great troublous ruffelynge of the worlde, in so great dyuersitye of mennes opinions, whyther sholde we rather flye for succoure thanne to the very greate and sure anker of Chrystes doctryne, whiche is the gospell? who beynge a good man in dede, dothe not se and lamente this maruaylous corrupte worlde? whan was there euermore tyrannye? whan dyd auarice reygne more large-

The corruptneise of the worlde.

The sure anker.

ly, and lesse punyshed: whan were ceremonyes at any tyme in more estimatyon: whan dyd oure iniquitie so largely flowe with more lybertie: whan was euer charitie so colde: what is brought, what is redde, what is decreed or determyned, but it sauoureth of ambytion and lucre: Oh howe infortunate were we yf Christe had not lefte some sparkles of his doctryne vnto vs, & as it were lyuely and euerlastinge vaynes of his godly mynde. Hereto therfore we must enforce our selfe to knowe these sparkes, leauynge the coles of mens fantasyes. Let vs seke the vaynes vntyll we fynde fresshe water which spryngeth in to euerlastyng lyfe. we delue and dygge the grounde meruarlously depe for to plucke oute ryches, whiche nourissheth vyce: And shall we not laboure than the riche earth of Chryste, to get out that thynge whiche is our soules helthe? There was neuer no storme of vyces that dyd so ouercome and quenche the heate of charitie, but it myght be restored agayne at this fynte stone. Christ is a stone, but this stone hath sparkes of celestiall fyre, and vaynes of lyuely water. In tyme passed Abraham in euery land dyd dygge pyttes and holes, serchynge in euerye place the vaynes of lyuely water: but those same beynge stopped vp agayne by the philistiens with erthe, Isaac and his seruauntes

In thinges confused we muste haue recourse to the euāgylea.

1. Corin. x.

Genesis. xvij

Genesis. xxvj

dyd deue agayne, and not beynge cheyfe content to reſtoze the olde, dyd alſo make newe. But than the philiſtians dyd ſcolde and chyde, ye he dyd not ceaſe from dyggynge. And in this our tyme we haue philiſtians, whiche do preferre the naughtye erth to the lyuely fountaynes, euen theſe whiche be worldly wyſe, and haue their reſpecte to erthly thinges: and wrynge and wreſt goddes doctryne and his goſpell to theyr carnall affections, makinge it ſerue to their ambition, bolſtringe vp therwith theyr fylthy lucre, and tiranny. And yf now any Iſaac or any of his kamplye ſhold dig and fynde ſome trewe and pure vayne by and by they brable and crye agaynſte him perteyninge ryghte well that that vayne ſhall hurte theyr aduauntage, ſhall hurte theyr ambycion, although it make neuer ſo moche for the glory of Chriſte: ſtreight ways they caſt in naughty erth, and with a corrupte interpretacion, they ſtoppe vp the vayne, and dryue awaye the dygger: or at the leſt they make it ſo muddy with clayе and fylthynes: that who ſo euer drinketh therof, ſhall drawe vnto hym more fylthe and naughtynes, than he ſhall good lycour. They wyll not haue thoſe which thurſt a deſyre ryghtwulnes to drynke of the pure lycour: but they bringe them to their olde worme a all to troden ceſterne which haue broken ſtones and moyſter.

The philiſtrans of our tyme.

Piers.

but water they haue none. But yet for all this, the very true chyldren of Isaac, that is, the true worshyppers of Chryst, muste not be werped & dryuen awaye from this labour, for verely euen they whiche thrust naughty earth in to the fountayne of the gospell, wolde be counted the verye worshyppers of Chryste. So that in dede nothynge nowe a dayes is more perylous, than to teache trewly Chrystes lernynge. So greatly haue the philistians prevayled fightinge for theyr earth, prechinge erthly thynges for celestiall: and mennes inuentions for gods cõmaundementes: that is to saye, not teachyng those thynges which make for the glory of christ, but those thinges which be for their owne aduauntage whiche be pardons, compositions, & suche lyke welfare. And this they do so mothe more perylously, because they cloke theyr couetousnes with the styles and names of great and mighty princes, yea and of Chryst also hymselfe. But there is no man that dothe more or better seruyce vnto Prynces, or that deserueth more thanke at their handes, than he doth, which endeuours him selfe all that he cannt that the people maye obedyently do their dutyes to god and their Prince, and vertuously encrease in welth and prosperitie and so to lyue in vnity togither. But sum of the flock of schole men, wyll here speke agaynst me,

The marchantes of pardons

sayeng, it is easye to any man to gyue ge
nerall precepte, what is to be desired, and
what is to be eschewed: but what shal be
answered than to those that aske counsell
for so many fortunes and chaunces? First
I answere, that there be more diuers kin-
des of suche worldly besynesse, than that
any lyuynge person can gyue direct & sure
answere to eche one of them. Secondary-
ly, there is such diuersitie of circumstaun-
ces, which if a man do not know, it is not
well possible to make an answere. In con-
clusion, I doute greatly whether they the
selues haue anye sure answere that they
may make: seinge they differ in so manye
thinges amongest them selues: And they
also whiche amongest them be of the wiser
sorte, do not thus answere: This ye shall
do, this ye shall not do, but of this maner.
This is myne opynyon were the better,
this I suppose to be intollerable. But if
we haue that simple and bryghte eye whi-
che the gospell speaketh of, yf the howse
of our mynde haue in it the candell of pure
fayth sette vppon a candelstycke, all these
trifles shall easely be putte awaye, and a-
noyded as it were cloudes or mystes. If
we haue the rule and patrone of Christes
charitie, to it we may apply & make mete
all other thynges right easlye. But what
wyll ye do whan this rule doth not agree
with those thinges, whiche he hath com-

A man can
make no cer
tain answer to
euery thinge.

The lighte of
fayth.

munly vsed, so many hundreth yeres: and which be ordeined and estadiylshed by the lawes of princes, for this thing chaunceth verye ofte. ye muste not condempne that thinge whiche princes do, in executinge their office, but agayne do not corrupt and defile the heuenly philosophy with mens dedes. Let Christe continue & abyde as he is in dede, a very centre or myddle pointe vnmoued, hauinge certeine circles goynge rounde aboute hym moue not the marke out of his owne place. Those whiche be in the first circle nexte to the centre (that is to say nexte to christe) as priestes, & bysshops, that truly preach gods worde, & suche to whome it belongeth to folow the lambe whither so euer he shal go, let them embrace and holde faste that moost pure parte, and so farre forth as they may, let them cōmunycate and plentuously giue the same vnto their nexte neighboures. In the seconde circle, let al temporall and ley princes be, whiche in kepinge warre & makinge lawes after a certeyne maner do seruice to Christe eyther whan with rightfull battaile they dryue away their enemies, & defende and mayntayne the publike peace, and tranquilitie of the cōmune welth or elles whan with punyshe according to the lawes, they punyshe malefactours & euill doers. And yet bycause they can not chose but of necessitie be occupyed, and delyed in suche

Christ is the centre.

iii. Circles.

The first of men of the churche.

The seconde of princes.

kyngdomes be ioyned, with the moost vile dregges & fylthe of the earth, & with besynes of the worlde: it is ieoperdous least they fal somwhat further of frō the centre and marke, least they make somtimes war for theyr owne pleasure, & not for the commune welth, leest vnder ỹ pretext of iustice they vse crueltie vpon those, whome they might reform with mercy: leest vnder the tytle of lordshyp they pyll & pol those people, whose goodes they ought to defende. And moreouer, as Christe like the foūtayn of euerlastynge fyre, doth draw next vnto hym the ordre of prestes, and maketh thē of lyke nature, that is to say, pure & clene frō all corruption of worldly dregges and fylthynesse: So in like case, it is the office of prestes, and specyally of the higher, so moche as they can, to call and drawe vnto them those that be princes, and haue power and auctorite. And yf it fortune at any tyme, that warre do ryse sodeynly in any place, lette the bysshoppes endeuoyre them selues, so moche as in theym is, eyther to ende the stryues and varyaunces without shedyng of bloode: or yf that can not be brought to passe, by reason of the great stormes of worldly besynesse, yet let them so do, that as lytle bloode as may be shedde, and that the warre may shortely be brought to an ende. ¶ In tymes passe then bysshoppes auctorite had place euen

The office of Sacerdotes.

in suste punyshementes, and hath goten dyuers tymes (as sayntAugustyne playnly in his epystle dothe testyfye) the malefactour from the handes of temporall iudges. For some thynges there be so necessary vnto the ordre of the cõmune welth that partly yet Christe dyd dissumule at them, and partly he put them from hym and partly neyther approuynge nor dislowynge them, dyd in a maner wynke and loke beside them. He wolde not know the money of Cesar, nor the scripture vpon it. The trybute he commaunded to be payde yf it were due and dette, as though it lytle perteyned to him so that god had his duty. The woman taken and founde in adultery, he neither condemned, neither openly absolued, but onely dyde bydde her, that she sholde no more do so. Of thoſe whiche were condempned of Pylate, whose blode he entremyngled amonge their sacrifyces, he neyther sayde, it was well done, nor euyll, but onely thretened euery man, that they shulde be punished with a lyke destruction, yf they dyd not amende. Moreouer, whan he was desyred to deuyde the enherytaunce bytwene the two brethren, he playnely refused it, as an vnworthye thyng, for hym to gyue iudgement of such grosse matters, whiche dyd teache thynges heuenly. And also of the other parte, there be certeyne thynges whiche be openly ab-

Augustyne.

what thynges & how farforth they apertayn to the heedes of the chyrche.

horted, as the couetous phariſees, the ypo
crites, the proude rich folkes, ſayeng vnto
thē. wo be vnto you. He neuer rebuked the
apoſtles more ſharpely, thā whā they wold
haue ben auenged, or whan they were am-
bitious, whā they aſked him whether they
ſholde cōmaunde fire to be ſent down frō
heuen, to burne vp the citie frō whēs they
were chit forthe, he anſwered and ſaid to
them, ye know not of what ſpirite ye are
whan Peter was aboute to call him vnto
the worlde from his paſſion ſuffring, he cal
led hym an aduerſarye whan they conten-
ded about the preemynence, which of them
ſholde be the beſt, how often & how many
wayes doth he cal them backe to a cōtrary
mynde? And other thinges there be which
he techeth and commaundeth openly to be
obſerued: as not to reſiſt euyll, to do good
to thyne enemyes, to vſe meekenes of min-
de, and other lyke. Theſe muſt be depar-
ted in ſondre, and euery of them ſet in or-
dre in his owne place. Lette vs not there-
fore ſtraight waies make Chriſte an au-
thoure of all thinges whiche be doone by
princes and temporall officers, nor defend
it (as we call it) to be done by gods lawe.
They deale & meddle with many thinges
whiche be lowe and groſſe, not all togy-
ther of the very pureneſs of a chriſten man
yet they be not to be rebuked, in as moche
as they be neceſſary to the mayntenaunce

what thynges chryſte openly rebuked.

what thynges chriſt teacheth openly.

princes lawes. or of the meanſort of thynges.

of ordre to be obserued. Nor we be not by the mynystryng of their office made good, al be it, that by them it is caused, that we be lesse euyll, and that they whiche be euyll do lesse hurt and noyaunce to the commune welthe, and therfore they also oughte to haue theyr honour, bycause they do somwhat serue the iustyce of god, and the publike & cõmune tranquilitie, without the whiche, somtyme those thynges be troubled and vexed, whiche belonge to godly holynesse. They must be honoured whan they do their office: and if somtymes they vse theyr power for theyr owne pleasure or profyte, yet peraduenture it were the best to suffre them, least more hurt shoulde spryng therof: for there appereth an ymage, or rather a shadowe of the deuyne iustyce in them, whiche iustyce yet oughte to shyne more euydently, and more purely in the lyuynge & lawes of prieستes. An ymage dothe of an other maner shewe in a myrrour of glasse, than it doth in yron. And in the thyrde cyrcle must all the cõmune people be, as the moost grosse parte of all this worlde: but not yet so grosse, but that they perteyne vnto the mistical body of Christ for the eyen be not onely membres of the body, but also the legges, the fete, and the preuye partes. And those whiche be in the thyrde cyrcle, we oughte to suffre in theyr infyrmitye, that as moche as is possyble,

Euyll rulers must be suffred.

The thyrde circle.

we do call them vnto those thynges whi-
che be moze appzoued of Chzyste. Foz in
the mystycall bodye, he that but late was
the fote, may be the eye. And lyke as the
pzinces, if they be not all the best, must not
with chydynge be exasperate, lest (as sayne
Augustyne sayth) whan they be moued,
they stryze vp moze perylous tragedyes,
so the weke people, like as Chziste suffred
his apostles, and nourysshed them, muste
be suffred, and after a fatherly maner che-
rysshed, vntyll they weze moze aged, and
stronge in Chzyst. Foz godlynes also hath
his infancy, it hath meane age, it hath full
strength and perfyte age, yet all men af-
ter theyr degre must endeuoyze them selfe
to atteyne and come vnto Chziste. The ele-
mentes haue euery one his pzoper place,
but the fyze which hath the hyghest place
by lytell and lytell dzaweth all the other
vnto hym, and so moche as he can, tour-
neth them in to his nature. The cleare
water he tourneth into the ayze, and the
ayze clarifyed, he transtourmeth in to his
owne nature. Saynt Paule dothe in ma-
ny thynges suffre and pardon the Cozyn-
thyans, but in the meane season puttynge
difference bytwene those thynges whyche
he dyd pzoffer in the name of his lozde,
vnto them that were perfyte, and those
thynges which he dyd pardon, that were
wzytten in his owne name, vnto them

The weyke must be sot-
tayne.

The chaunge of one element in to an other.

that were yet weyke and yong in Chriſte: but euer in this truſte, that they ſhoulde pꝛofyte and go foꝛwarde to moꝛe ſtrength and perfection. And alſo he trauayleth agayne, to bꝛynge foꝛth the Galathyans vntyll Chꝛyſte be faſhyoned in them.

Nowe yf any man wyll thynke this cyꝛcle to be moꝛe conuenyent foꝛ pꝛynces, I wyll not ſtryue greatly with hym. But what ſo euer is without the thyꝛde cyꝛcle, is at all tymes, and in all poyntes to be hated, and refuſed: as ambition, and deſyꝛe of money, lecherye, yꝛe, vengeaunce, enuye, backbytynge, and ſuche other peſtilences, whiche than onely be made meurable, whan they diſguyſed with the vyſer and cloke of holyneſſe and vertue do cꝛepe in to the cyꝛcle afoꝛe ſpoken: that is, whan vnder the pꝛetexte of executynge the lawe and iuſtyce, we vſe our tyꝛanye. whan by the occation of relygion, we pꝛouyde foꝛ greate lucre. whan vnder the tytle of defendynge the churche, we hunte foꝛ woꝛldly power, and auctoꝛitye: and whanne ſo euer thoſe thynges be commaunded, as thynges pertaynynge vnto Chꝛyſt, which be diſagreeing muche from his learnynge.

Therfoꝛe the marke muſte be ſette befoꝛe euery man, whiche they oughte to ſhote at: and there is but one marke, whiche is Chꝛyſt, and his mooſte pure learnynge. If thou ſette foꝛth a woꝛldely marke, in

The marke may not be chaunged.

the stede of a celestiall marke, than shall there be nothynge wherunto a man oughte iustlye enforce hym selfe, whiche labou-reth to profyte and go forwarde. Euery man oughte to enforce hym selfe, to that which is best, and moofte perfite, that at the least, we maye attayne and come to the meane thynges. And there is no cause why we houlde put awaye any kynde, or maner of lyuynge from this marke. The perfection of Chriſte conſiſteth onely in the affectes, & not in the maner or kynde of lyuyng: it conſiſteth in the myndes, and not in the garmentes, or in meates and dzynkes. There be amonge the monkes whiche be ſcarce able to be put in the third cyrcle, and yet I ſpeake of thoſe which be good, but yet weyke, & not perfyte. There be amongeſt thoſe that haue had two wyues whiche Chryſt thynketh worthye for the fyrſt cyrcle. Nor yet in the meane tyme I do no wronge to any maner of lyuynge, or profeſſion, though I propone, and ſette forthe aforе euery man, that thynge which is beſt, and moofte pfyte: Oneles ye wold thynke Plato to haue done iniury againſt all cities, becauſe in his boke of the gouer-nynge of a cyty, or a cōmune welth, he fay-ned ſuch example of a commune welth, as yet neuer any man coude ſe. Or except ye do thynke that Quintilian hath hurte the holy ordre of oratours, becauſe he fayned,

We muſt labour for perfytneſſe.

such an example of an oratour, as yet neuer was. And thoughe thou be farre from the principall and chiefe patron Christe, thou arte not yet therfore cast awaye, but extimulate and moued to go forwarde and profite. Arte thou nere the marke? thã art thou monyshed & counceyled to approche more nere: for there was neuer yet any man that went so farre forward, but that he might haue gone moche more nere the marke. There is no kynde of lyuinge, but it hath some perillous poyntes annexed vnto it, to cause men to degenerate from the truth. And who so euer sheweth those ieoperdous & daungerous poyntes, dothe not derogate or mynisshe the honoure of the ordre, nor speke agaynste it, but rather is for the profyte therof. As the felicitie of prynces, is in daunger to fal into tyrranny is in daunger and ieoperdye of folisshnes and flattering. Now who so euer sheweth those daungers to be eschewed, doth deserue thanke of the ordre of princes. Nor he doth not speke agaynst theyr maiestye, wherin they glorye, whiche dothe shewe in what thynges theyr very maiestie doth consyste, whiche also doth put them in remembraunce wherto they were sworne, whan they toke their auctoritie: what is theyr dutye vnto their people, and what they ought to do vnto theyr offices. The heades and rulers of the churche, haue in

The cõmune vyces of prynces.

Bysshoppes and other.

a maner affinitie with two pestylente vy-
ces, auarice, and ambytion: whiche well
1. Petri. 5. perceyuynge sayntt Peter, the pastour and
folower of Christe, dothe monyshe the
byshoppes to fede theyr flocke, and not
to pyll, poll, and fley them: Not that they
sholde not fede them, because of any fylthy
aduauntage, but of theyr free and redye
wyll: not that they shoulde vse them selfe
as lordes vpon them, but that by the ex-
ample of lyfe, they sholde prouoke theym
to godlynesse, rather than by threatenynge
and power. Doth he than speke agaynste
the ordre of prestes, whiche dothe shewe
by what meanes, and howe the byshops
may truely be greate, myghty, and ryche?
To whiche vy-ces the cõmune sorte of mẽ be prone. Moreouer the kynde of sclygyous men,
is accompanyed moost cõmunly (beside
other enormyties) with superstition, pryde, ypocrysye, and backbytynge. He doth
not streyght condemne theyr maner of ly-
A sentence. uynge, which doth shewe and admonysshe
them, in what thynges moost trewe relyg-
yon doth stande, or rest: and how moche
the trewe godlynesse of a chrysten man, is
away from pryde: and howe farre trewe
charitie is from all fayntnge and discrey-te:
how moche backbytynge and sclaundrynge
and venymousnesse of tonge, is contrarye
to pure and true holynesse. And specyal-
ly, yf he shewe what is to be eschewed, af-
ter such lorde and discrete maner, that he

do neyther name any man, nor touche any ordre. what thinge is that in this mortall lyfe so fortunate and prosperous, but it hath some pestylent thynges annexed vnto it? Therfore, lyke as he dothe not noye the helthe of the bodye, but helpeth it, who so euer sheweth what thynges corrupteth helthe, and what thynges preserueth it: so he dothe not dyswade menne from relygyon, but exhorteth them rather vnto it, whiche sheweth the corruptous infections therof, and also the remedies. For I am informed, that there be dyuers whiche so iudgeth of this booke, as thoughe the preceptes therof, dyd withdrawe and tourne awaye mennes myndes from the lyfe of relygyouse menne by cause they do not so moche prayse and alowe ceremonyes, neyther yet mens constitutions, as some wolde: whiche in dede ouer moch regarde them. And there can be nothynge so circumspectly spoken but that therof lewde and cuyll persones done take occasyon, eyther of quarrellynge or elles of synnynge. So that it is daungerfull now a dayes to any man to teache any thynge well. If a man shoulde dyswade frome suche warre and battayle, whiche nowe of longe tyme hath bene vsed worse thanne was euer any amonges the gentyles, for thynges of no valure, he sholde be noted by and by of the

A sentence.

The quarell of some persons.

Nothinge is free from the cauelacion o lewde persons.

pthequastelles to be one of those whiche thynken, that no warre is lawfull for a chrysten man. For these whiche were the bryngers vppe and auctoures of this sentence, we haue made heretikes, bycause a bysshop of Rome, I wote not who, doth lerne to approue and allow warre. And yet he is not suspected nor noted of herelye, which doth prouoke and stirre vp menne to battaile, & bloweth the trumpette therevnto for euery trifflynge matter, agaynste the doctrine bothe of Christe, and of his apostles. If a man admonisshe, that this is a dede truly belongyng to the successour of an apostle, to bringe the turkes, vnto religion with Christes helpe rather thā with warre, anone he is suspected, as thoughe he affirmed not to be lawfull for chrystē men to withstande the turkes, whan they inuade vs. If a man shewe & praise the temperance that was in the apostles, and speke any thinge againste the great superstuytie that is vsed now a dayes, there be that note hym for a fauourer of the Ebionytes. And if a man exhorte diligentlye, that these whiche be maryed, sholde rather be ioyned to gither, by the consētes & agreynge of their myndes, than by the embrasinges of their bodies, and purely to vse matrimonye, that is as moche as might be, it were made like to virginitie, he is anone suspected to thinke that euery acte of mā

Battayle.

Pouerte.

trymonye were synne, and vnlaufull, as the marcionytes did. If a man do admonisshe that in exercyse and disputacyons, specially of diuinitie, there shoulde be no ambitious partinacy to ouercome his fellowe, in defendynge his owne opinions, nor no ambition to shewe what they can do in comune places, he is wrongfully accused, as thoughe he did cõdemne vtterly all schole lernynge. For sayncte Augustine whan he gyueth warnynge to the logycyens, that they sholde beware of luste to braulle and chyde, dothe not condempne logyke, but sheweth the pestylences therof, that it might be eschewed. Also yf a man note, or reproue the preposterous and wronge iudgement of the cõmune people, whiche amonge vertues, esteme those to be of the loweste sorte: and contrary whiche also amonge vyces mooste sore hateth and abhorreth those whiche be the smalleste and lightest, and cleue cãm, whan they be mooste abhominable & greuous. Anone he is accused, as though he sholde fauoure those vyces whiche he sheweth to be more greuous than other, & as thoughe he shold condempne those good dedes and benefytes, to whomme he preferreth other more holy and better. As if a man did admonysshe and gyue vs warninge, that it is more sure to truste vnto good dedes, thã

The subuerted iudgmente of vertues & vyce

Pardons.

to truste to the bysshop of Romes pardon (which is all to gyther vayne) yet he condēpneth not all thynges, but preferreth that whiche by Christes learnyng and doctryne is of moze certeynty. Also if a man do tech thole foz to do better whiche tary at home and prouyde foz theyz wyfe and chyldren than thole whiche go to se Rome, Hierusalem, oz sayne James: & that mony whiche they sholde spende in that longe and perilous iourney, to be better a moze deuoutly spent vpon pooze folkes, yet condempneth not he theyz good intent, but preferreth that which is moze nere to the very godlynes. And this is a thynge, not onely vsed nowe in our tyme, but also in tymes here tofoze past: to abhoz som vyces as though there were none other, fawnyng vpon the rest, as they were no vyces at all, whan in very dede they be moze detestable, thā those whiche we so hate & abhoze. Sayncte Augustyne dothe complayne in his epistles, that lasciuiousnes of the flesshe, is onely imputed vnto the prieltes of Affryke as a vyce, and that the vyce of courtoulneſſe, and dronkennes be taken well nyghe foz a prayse. This specyally we speke moolte agaynst and crys out vpon, and exagerate foz and exceding abhomynable facte, if one touche the body of Chryste with the same handes, wherwith he hath touched the body of an harlot. And there be some ouer ra

They whiche go to Hierusalem do no grete thynge.

Onely voluntuousnes is abhorred in sacerdotes.

synge holde, that be not afrayde openly to affirme, that it is lesse synne for a woman to cõmytte carnall acte with a brute beast than to lye with a prieste. Nowe he that somtyme rebuketh theyr vnshamefastnesse, doth not therfore fauoure the naughtynesse of prieste, but sheweth that they regarde not those offences, whiche be a greate deale more to be cryed oute vpon. But yf a prieste be a diser, a fyghter, a brauler, all vnlearned, drowned & wrapped in temporall busynesse, all gyuen to the euyll seruyce of euyll princes: yet agaynst hym they crye nothynge at all, whiche all togyther worldly, and polluted, dothe handle and entremeddle with holye mysteryes. whan a prieste is a flatterer, or a pykequerell, whiche with his bytter tongue, and false lyes, dothe hurte the names of those whiche neuer offended hym, but rather hath doone hym pleasures, why do we not nowe crye oute? Oh what an horryble synne is this to receyue thy lorde Godde whiche suffred his passion for synners, with that tongue whiche is full of poyson of hell, and with that mouthe wherwith thou kyllest and sleest innocent? But this euyll and vngracyousnes, we sette so lyttell by, that in a maner those men are enuẽ praysed for it, whiche professe them selues to be the moste relygious amongest relygyous men. There is no man that denieth

A sacerdotedyng a dycer or fighter.

A sacerdote pike quarell.

but they be to be repzehended and sore re-
buked, which nourysshe and kepe at home
concubynes, to the euyll example of all the
commune people, but yet these other euyll
dyces be more hatefull to god. Nor he doth
therfore say that butter is naught, whiche
sayth that hony is better, and more to be
preferred, nor yet dothe not appzoue the
feuer, that counseyleth the phzenesye more
to be anoyded. And it is harde to tell expz-
esse, how great infection of maners and
dyspolition, doth spzing of these pzuerse
& wzonge iudgementes. There be dyuers
thynges nowe adayes receyued in to the
ozdze of vertues, whiche rather haue the
vyser and apparaunce of godlynes, than
the nature and strength of it, in so moche
that onlesse we loke well vnto them, and
take good hede of them, they do quenche
and viterly destroy vertue. If it had ben
but a lytle pestylence of relygyon, which in
ceremonyes dothe lye couered. Paule
wold neuer so sharpely haue spoke against
them in all his epystles. And yet do not we
condempne in any place ceremonyes, that
be moderately obserued, but that all holy-
nesse sholde be ascrybed vnto them, we can
not suffre. Saynt Augustyne dyd pzhibite
those of the clergye, which were in houses
with hym, to vse any notable vesture, but
yf they wolde be cõmended of the people,
that they sholde rather hyng that to passe

Certaine thin-
ges haue only
an outwarde
shewe of godly
nesse.

Ceremonies
be of the mean
sorte.

A rule of saint
Augustine.

by their maners and vertuous lyuynge, than by any sundry fashyon of rayment. But nowe a dayes it is a worlde for to se what new and wonderfull fashions of apparyll & vestures there be. But yet I speke not agaynste that: but this I meruaile of, that those thinges are so ouer moch regarded & set by, which peraduenture mighte by ryght reprehended. And againe that those thinges be so lytle regarded, whiche we sholde onely behold and regarde. I do not rasle against the gray freers & blacke monkes, that they make moche of their owne rule, but because certayne of them regarde more their owne rulers, than they do the gospell: which thinge wolde to god were not founde in the moste part of them. I do not speake againste this, that some eate fleshe, some liue with herbes, other with egges, but I admonyshe those to erre, & to be farre out of the waye, which will of these thinges iustifie them selues after the maner of the iewes, thinkinge them selues better, and preferryng theym selues to other, for suche trifles of mēnes inuencion, and take it for no dekaute at al to hurt an other mannes good name with false lies. Of the diuersitie of meate and drinke, Christ neuer commaunded anye thinge, nor the apostles, But Paule often times did dissuade vs frome it. Christe suffred bitter slaundringe, whiche also

The rule of men.

Diuersitie of meates.

all the apostles dothe detest and abhorre: and yet that notwithstandinge, we wyll appere religious in suche dyeng of meates and in hurtynge mennes fame we be bolde and hardye. I praye you, thynke you that he whiche dothe admonysshe these bothe in generall, not touchynge any man, and also louyngly, dothe hurte religion, who is so madde, that he wolde be accompted eloquente, for shewynge and bringinge to lyghte, the vices that belongen to monkes? But these peraduenture feare, least their couentes and brethren wolde be lesse obedyent, and least also thers wolde not so many desyre to be shauen in to their ordre. yet verely, no man is more obediente to his heade, than he whiche enspired with the holy goost, is free and at libertie. True and very charitie, taketh all thynges well in worth, & suffreth all thynges, refuseth nothynge, is obedyente vnto rulers, not onely to those that be sobre and gentyll, but also to those that be sharpe and rough. But yet rulers must be wyse of this, that they do not tourne the obedyence of other men, into their owne tyrannye, and that they had leuer therfore to haue thē superstitious, than holy & vertuous, wherby they myght be more obedyent at euery becke. They haue pleasure to be called fathers, but what carnal father is there, that wolde haue his chyldren euer enfantes and yong

The inferiors obedience maye not be abused.

bycause he myght vse his power vpon the at his owne pleasure, And of the other parte, all those that purpose to profyte in the lybertye of Chryst, of this they must beware, least as sayute Paule dothe admonysshe, they make theyr lybertye a cloke or couer to theyr carnall luuynge. Or as saint Peter teacheth, with theyr lybertye, they make a couer & a cloke to malyciousnesse. And be it that one or two do abuse this libertie, yet it is not right forth with, that all other therfore shoulde be euer kepte in superstitiousnes & bondage of ceremonyes lyke vnto ỹ Jues. And who so euer wyll marke it, shall perceyue that amongest these relygyous men, no mã causeth the ceremonyes to be more straytlye obserued, than they, whiche vnder the preceptes therof, be as kynges ouer other, & seruauntes to theyr owne bellyes rather than to Chryst. Moreouer, they nede not to be afrayde, lest such kynde of essenes be not ynough spred abrode in so greate diuersitie of mens natures, wherby it is caused that nothyng is so vnreasonable, but dyuers & many wil loue & desyre it, although their selues ought more to desyre that they had true professours of religion, rather than many. But wolde to god that it were puyded & ordeyned by a lawe that no man shulde be taken in suche snares afore he were xxx. yeres of age, before he somthyng knew hym selfe, or knew

The more relygious a mã is/ the lesse he yeldeth to ceremonyes.

What the nature & vertue of trūe relygion is But these which like vnto the phariſes doing theyr owne delynes, and prouldinge for theyr owne profyte, wander aboute to make nouylles both be see and land, shall neuer fayle of ynge men lackynge experience, whom they may allure to their deyles & nettes, and also deceyue. There be a great nombre of fooles and symple soules in euery place, But I desire euen with all my herte, & I doubte not but so do all that be very good men, that the relygyon of the gospell might be so pleasaunt to euery man that they beinge contented therwith, sholde not desyre the relygyon of blacke monkes or greye freres. And I doubte not but so wolde saynt Benedicte & Fraunceys them selues, Moyses dyd reioyce that his owne honoure was defaced and dymmed with the glory of Chryste: and so sholde those other be gladde, yf for the loue of Chrystes lawe, we set nothyng by mannes constitucyous. I wolde that all chrysten men dyd so lyue, that these whiche nowe be called onely relygyous sholde appere lytell relygions, whiche thynge euen at this daye is of truth, and that in many. for why sholde I dissymule that thynge that is so manyfest? And yet in the olde tyme, the begynnyng of the monastycall lyfe, was nothyng els but a goyng aside in to a secrete place from the cruelnes of ydolaters. And anon

Math. vii.

All thynges gyne place to the glory of Chryste.

The fyrst begynnynge of monkes in olde tyme.

after the maner of lyuynge of relygyous men whiche folowed them, was nothynge els but a reformation & callyng agayne to Chrystes for the courtes of prynces in the olde tyme, shewed & declared theyr chrystendom in theyr tytles, rather than in their lyuynge. The bysshopes anone after, where corrupte with ambition & couetousnes, and the cõmon people also faynted and woxen colde, from that charitye, whiche was in the prymytyue churche: and for this purpose dyd saynt Benet seke a solytary life and than after hym Bernard, & after that dyuerse other dyd associate theym selues togyther, for this entent onely, that they myght lyue pure and symple lyke of Chrystes men. Than after in processe of tyme, whan theyr rychesse and ceremonyes dyd encrease, theyr trewe godlynes and symplenesse dyd abbate and decrease. And nowe although we se men of relygyon to be ouermoche out of good ordre, and to lyue maner lyke vnto gentyles, yet is the worlde fylled with newe institutions and kyndes of relygyon, as though they sholde not fall to the same poynt hereafter, that other haue done afore them. In tymes passed (as I sayde) a relygyous lyke was nothynge but a solytarye lyke. And nowe these be called relygyous, whiche be al togyther drowned in worldly besynesse, lyuynge playnly certeyne tyranny in worldly ma-

From whence ceremonyes came.

Workes most worldly.

ters. And yet these, for their apparaile and cyte (I can not tell what) dothe chalenge such holynesse to them selues, that they accompte all other comparison no chrystē men at all. why do we make so straite and narowe Chrystes religyon, whiche he wolde haue so large, If we be moued with magnyficall and hyghe termes, I praye you, what thynge elles is a Cyte but a greate monasterye, Monkes be obedyente to theyr abbot and gouernours, the cytezyns obey the bysshoppes and curates, whome Chryste hym selfe made rulars, and not the auctorite of man. The monkes lyue in ydlenes, and be fedde of other mennes liberalitie, possessynge that amongest them selfe in commune, whiche they neuer laboured or swet for (yet speke I nothynge of theym that be vycyous.) The cytezyns bestowe that whiche they haue goten with theyr greate labour and trauayle, to them that haue nede, euerye man as he is of habilitie and power.

A Cyte is a great monasterye.

Obedyēce/pouerte/chastite.

Now as concernynge the vowe of chastytie, I dare not be bolde to expresse what difference is betwixte the religyous man vnmaryed, and the chaste matrymonye of the other. And to be shorte, he shall not veray greatly lacke those three vowes of mannes inuention, that dothe kepe and obserue purely and synceirely that Cristē vowe, whiche we all, solempenlye,

make vnto Chryste, and not vnto man, whan we receyue our baptysme. And yf we compare those that be euyll of one kynde, with those that be euyll of the other, without doubte the tempozall men be moche better. But yf we compare those whiche be good of the one sozte, with those that be good of the other, there is lytell difference, yf there be any at all: sauynge that those appere to be moze relygyous whiche kepe theyr religyon and duty with lesse coaction. The rest is therfoze, that no man foolysshly stande in his owne conceyte neyther foz his dyuersytie of lyuynge from other men, noz despyse oz condempne the rule oz ozder of other mennes lyuinge. But in euery kynde of lyuynge, let this be our cõmune study, that euery man accozdinge to his power, endeuoyze hym selfe to attayne vnto the marke of Chryst, which is set vpon to al men, and that euery man do exhozte other to it, and also helpe other, neyther enuyenge them that ouer runne vs in this course, noz dysdaynynge them that be weyke, and can not yet ouer take vs. In conclusion, whan euery man hath done that he can, let hym not be lyke vnto the pharesey, whome the gospell maketh mention of, whiche dothe boste his good dedes vnto god, saieng. I fast twyse in the wcke, I paye all my tythes, & suche sozth. But after Chrystes cõsayle, let him speke

No kynd of lyfe ought to be reproued.

The cõfydence in our selfes is moost pernycious.

from the herte, and to hym selfe, and not to other. Sayenge: I am an vnprofytable seruaunt, for I haue done no more than I ought to do. There is no man that better trusteth, thā he þ so distrusteth. There is no man further from true religion, than he that thynketh hym selfe to be very religyous. For Christes godlynes is neuer at worse point, than whan that thyng which is worldly, is wrytten vnto Chryst, & the authorytie of mā, is preferred vnto the authority of god, we muste all hange of that heade, yf we wil be true christen mē. Moreouer, who so euer is obedient to a mā whiche doth perswade & call hym vnto Christ, he is obedyent vnto Chryst, and not vnto man. And who so euer doth tollerate and suffre those men whiche be subtyle, cruell, and imperyous, techynge that thing which maketh not for relygion, but for their tyranny: he vseth the patiēce mete for a christen man, so that these thinges whiche they cōmaunde be not vtterly wycked and contrary of Chrystes doctryne: for that it shal be cōuenyent to haue that answere of the postles at hande: we muste rather be obedient vnto god, thā to any mā. But we haue longe ago passed the measure and quantite of an epistle, so greatly the tyme deceyueth vs, whyles we comon and talke moste pleasantly with our welbeloued frende. This boke is sent to you in Frobenius pryntynge

how farre prelates must be obeyed.

thoughe it were newe borne agayne, moch more ornate, & better corrected than it was before. I haue put vnto it certeyne fragmentes of myne olde study in tymes passed We thought it most conuenient to dedicate this edicion (such as it is) vnto you, & who so euer shal take any preceptes to lyue wel of Erasmus, sholde haue an example redy at hande of our father Volzius. Our lorde preserue you good father, the honour and worshyp of all relygion. I pray you counseyl Hapidus, that he be wise, that is that he go forth as he hath begon: and to wynpheling us ye shall speke also that he ꝑpare al his armure, to fight shortly with the turkes, for as moche as he hath kepte warre longe ynough with keperes of concubines. And I haue great hope and trust to se him ones a bysshop, & to ryde vpon a mule, and to be set hygh in honour, with a myter and crosse. But in ernest I pray you cõmaunde me hertely both vnto them and vnto Ruserus, & the rest of my frendes, and in your deuout prayers made to god, I praye you remembre Erasmus, and praye for his soules helthe. At Basyle the euen of the Assumcion of our lady, In the yere of our lorde god M.CCCCC. and.xviii.

(:)

The table.

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FINIS.

ENCHIRIDION.

¶ A compendious treatise of the soudyour of Christe, called Enchiridion, which Erasm⁹ of Roterdame wrote vnto a certayne courtyer, a frende of his.

THou haste desyred me with feruent study singular beloued brother in Christe, that I sholde describe for the, compendyously, a certayne craft of vertuous liuig, by whose helpe thou myghteste attayne a vertuous mynde, accordynge to a true christen man. For thou sayst that thou art and hast ben a greate whyle wery of the paslyms of the court, and dodst compasse in thy mynde, by what meanes thou myghtest escape egipte with all hee vnto vyces & pleasures, & be prepared happely with the captayn Moyses vnto the iourney of vertue. The more I loue the, the gladder I am of this thyne so holy a purpose, whiche I trust (yf without our helpe) he that hath vouched safe to fyre it vp in the, shall make prosperous, & bringe to good effecte. Notwithstandinge yet haue I very gladly & willingly accomplished thy desyre, partly because thou art so greate a frende of mine, partly also because thou requirest so charitable thinges.

Egipte betokeneth sensualyte.

The lande of promission signifieth pure lyfe.

Now enclose thy selfe, and do thyne endeuoure, that neither ỳ mayste seme to haue desired my seruyce and duty in vayne, neither I to haue satisfied thy mynde without any feuste, ye let vs both indyfferently beseche the benygne spirite of Jesu, that he doth put holsome thynges in my mynde, whyle I wryte, and make the same to the of strength and efficacye.

we must watche and loke about vs euermore, whyle we be in this lyfe. Capitulo. i.

The firste poynte is, we muste nedes haue in mynd contynually, that the lyfe of mortall men, is nothyng but a certayne perpetuall exercyse of warre: as Job witnesseth, a warryour proued to ỳ vttermoste, & neuer ouercome. And that the mooste part of men, be ouermoche disceyued, whose mindes this worlde as a iugler holdeth occupyed with delicious & flatteryng pleasures, which also departing from warre, as though they had cõquered all their ennemies, make holy daye out of season, & giue them selfe to rest out of time none otherwise truly, than in a very assured peace. It is a marueylous thynge to beholde, how without care & circũspectiõ we lyue, how ydelly we slepe, nowe vpon the one syde, & nowe vpon the other, whã with out ceasinge we are beseiged with so great

The lyfe of mã is but a warfare saith Job vii.

The comparacion of the worde is a iugler.

Peace / peace / and yet is there no peace at all.

a nombre of armed vices, sought & hunted for
& so great craft, inuaded daily & so grete
Whiche enemi- lyenge awayte. Behold ouer thy head wic
es from aboue. ked deuils & do neuer slepe, but kepe watch
for oure destruccion, armed agaynst vs with
a thousande deceytes, & a. M^c. craftes of
noysaunces, which enforce frō on hyghe to
wounde our myndes & wepons brennyng
and dypped in dedly poyson, the^e the which
wepōs nether Hercules, nor Lephas^r had
euer a surer, darte, except they be receyued
with ^y sure & impenetrable sheilde of faith.
Enemies at Then agayne on the ryght hande, and on
hande the lefte hande, afore and behynde, this
worlde stryueth agaynst vs, which after the
saieng of saint John, is set al on vice & mis
chefe. And therfore is to Chryst both cōtra
ry & hated. Neither is it one maner of fight
For somtymes & gownes of aduersitie, as
one ragynge with open warre, he shaketh
the walles of the soule: Somtyme & great
promyses (but yet moofte vayne) he pronos
keth to treason: and somtyme by vndermy-
nynge he stealeth on vs vnware, to catche
Enemies of vs amonge the vyle and carelesmen. Last
hell. of all, vndernethe, the slypper serpent, the
firste breker of peace, father of vnquietnes
otherwhiles hyd in the grene grasse, lur-
kyng in his caues, wrapped togithes in an
hundred thousande rolles, craseth not to watch
& lye in awayt byneth in the heis of oure
woman, whome he ones poysoned. By the

woman is vnderstande the carnal parte of a man, otherwyse called sensualitie. This is our Eue, by whō the moste crafty serpēt dothe entyse & drawe our myndes to mortal & deedly pleasure. And furthermore as though it were but a tryfle that so great a company of enemyes sholde assaute vs on euery syde: we bere about with vs, where so euer we go, in the very secrete partes of the mynde, an enaemye nerer than one of acquayntaūce, or one of housholde. And as nothynge is more inwarde, so nothynge is more perylous. This is the olde & erthly Adam, which by acquayntaūce & customable familiaritie, is more nere to vs thā a citezyn, & is in al maner studies & pastymes to vs more contrary than any mortal ennemy: whome thou canst kepe of with no bulwarke, neyther is it laufull to expell hym out of thy pauylyon. This felo we must be watched with an hōdred eyes, leest pauenture he set open the castel or cite of god, for deuyls to entre in. Seynge therfore we be vexed with so perelous & cruel warre, & that we haue to do or stryue with so many ennemyes, whiche haue conspyred & swore our deth: whiche be so besy, so appoynted, so false & experte: Ought not we mad men on the other syde to arme our self, & take our wepons in our handes to kepe watche and haue all thynges suspecte? But we as though all thynges were at rest and peace

Eue signifieth affectyons.

Olde Adam betokeneth appetytes or affectyons.

slepe so fast that we rowte agayne, & gyue oure selue to ydlenes, to pleasure, & as the cõmune prouerbes is gyue our mindes to reuelynge & makynge good cheere, as though our lyfe were a feastinge or banketynge, such as the grekes vsed, and not warfare. For in the stede of tentes & pauylions, we tumble & walter in our beddes: and in the stede of salletes & hard armure, we be crouned with roses & freshe floures, bathed in damaske & rose wetres, smoked in pommaunders & with muskeballes, chaunging poyntes of warre with ryot & sdleurs, & in the stede of wepons belõgyng to the warre we handle and take vnto vs the vnhardy harpe, as who saye, this peace were not of all warres the most shamefull. For who so euer is at one with vyces, hath broken the truce made betwene hym & god in tyme of baptysme. And thou oh madde man cryest peace peace, whan thou hast god thyne enemy, which onely is peace, & the author of peace, & he hym selfe with open mouth cryeth the cõtrary by the mouth of the prophete saynge. there is no peace to synners or wycked persones which loue not god. And there is none other condicio of peace with hym except that we (as longe as we warre in the fortresse of this bodye) with deedly hate, & with all our myght, kepe batayle & fight agaynst vices. For yf we be at one with theym, we shall haue hi which

There is no peace to wicked persones.

onely, beynge our frende, maye make vs blysſed, and beyng oure foo, may deſtroys ys, our double ennemy, bothe bycauſe we ſtande on their ſyde, whiche onely can neuer agre with god (for how can lyght and darknes agre) and alſo bycauſe we as men moſt vnkynde, abyde not by the promeſſe that we made to him, & wickedly breke the appoyntment which was made with proteſtatyon and holy ceremonyes. Oh thou chrystē man, remembreſt thou not whan thou were preſented & cōſecrate with the holy myſteries of the fountayne of lyfe, how thou boundeſt thy ſelfe to be a faythfull ſowdyour vnto thy captayne Chryſte: to whome thou oweſt thy lyfe twyſe, bothe bycauſe he gaue it the, and alſo bycauſe he reſtored it agayne to the, to whome thow oweſt more than thou art able to pay? Cōmeth it not to thy mynde, how whan thou were bounde with his ſacramentes, as with holy gyftes, thou were ſworne with wordes for the nones, to take the part of ſo courtes an Emperoure, and that thou dydeſt curſe and banne thyne owne head, deſyryng vengeaunce to fall vpon thyne owne ſelfe, yf thou dydeſt not abyde by thy promeſſe? For wbat entent was the ſygne of the croſſe printed in thy forehed, but that as longe as thou lyueſt thou ſholdeſt fyght vnder his ſtanderde? For what entent were thou annoynted with his ho-

In tyme of Baptyſme we profeſſe with proteſtacyō to fyght euer vnder the ſtandard of chryſt

Badges and sygnes of baptym.

lyke oyle, but that thou for euer shouldest wraste and fyghte agaynste dyce? what shame, and how great abhompnacion is it accounted with all men, yf a man forsake his kynge or chiefe lorder why settest thou so lyght them by the capteyne Chryste? neyther kepte downe with the feare of hym, seynge he is god, nor refrayninge for the loue of hym, seynge for thy sake he was made man? ye and seing thou vsurpest his name, thou oughtest to remembre what thou hast promysed hym. why departest thou awaye from hym lyke a false forswore man, and goest vnto thyne enemye, frome whence he ones redemed the, with the raunsomme of his precyous bloode? why dooest thou so ofte a renegate warre & fyght vnder the standerde of his aduersary? with what face presumest thou to set vp cõtrary baners agaynst thy king, which for thy sake bestowed his owne life who so euer is not on his parte, as he saith hym selfe Luc.xi stãdeth against hym. And he that gadereth not with him, scatereth abrode. Thou warrest not only with filthy tyle or quarell, but also for a miserable reward. wylte thou here who so euer thou be, that art a seruaunt or soudyour to the world, what shall be thy mede? Paule the stãdarde bearer in ỹ warre of Chryst answereth the. The reward (sayth he) of synne is deth. And who wolde take vpon hym to

The name of Christe ought to put vs in remembraunce.

The guerdon of synne.

fight in a iuste an honest cause, yf he were sure to dye but bodyly onely, & thou fightest in a wronge & also a fylthy quarell, to obtayne for thy rewarde, the death of thy soule. In these mad warres whiche man maketh agaynst man, either through beastly fury, or throughe wretched & mysserable necessitie, seest thou not, if at any tyme the greatnesse of the pray ymised or hoped for or comforte of the capteyn, or the cruelnes of the ennemyes, or shame of cowardnes cast in theyr teethes, or in conclusion, if desyre of prayse hath pricked & stered vp the soudyours myndes: with that courage, & how lusty stomackes they fynysshe what so euer labour remayne: howe lytle they regard their lyues: with how great fiersnes they renne vpon theyr enemyes: will is he that may go formest: And I beseche the howe moche worse is the reward, whiche those wretched men go aboute to gete with so great ieoperdyes & diligēce: which is nothig els but to haue prayse of a wretched man their capteine, & that they might be glorysyed with a rude & homely songe suche as are vsed to be made in the time of warre, to haue happely theyr names wrytten in a harpers bederoll, to get a garland of grasse, or oken leaues or at the moste, to bryng home a lytle more vantage, or winning with them, we on the other syde clene contrary, be kendled neyther with shame

Comparacion of rewardes.

noz hope of reward, & yet he beholdeth vs while we fight, that shall quite our payne yf we winne the felde. But what rewarde setteth forth the chief ruler of our game foz them that wyn the mastery, verily not mules, as Achilles did in Homer, not tripodas, that is to saye, mete bozdes withall, fete, as Eneas, did in virgill, but suche as the eye neuer sawe, ne the eare neuer herd neither coude sinke in to the herte of man. And these rewardes he giueth in the meane season to his (whiles they be yet fighting) as solaces, & thinges to cõfozt thẽ in their laboures & trauyles. And what afterward certes blissed imoztalite. How beit i games of spoztz, as renning, wzastinge, & leping, in whiche the chefest part of rewarde, is praise, euen they whech be ouercom, haue likewise their rewardes assigned vnto them But oure mater is tryed with greate and doutfull peryll, neyther we fight foz praise, but foz life. And as reward of most valure is set befoze hym that quiteth him selfe most manfully, so paine moste terrible is appoynted foz hym that gyueth backe. Heuen is promysed to hym that fyghteth lustely. And why is not the quicke courage of a gentyll stomake, enflamed withe the hope of so blessed a rewarde, namely whan he promis th, whiche as he can not dye, euen so he can not disceyue. All thinges be done in the sight of god, which all thinges

God beholdeth vs.

beholdeth, we haue all the company of hea-
uen beholders of our cõflict: And how are
we not moued at the leestway euen for ve-
ry shame: He shall prayse our vertue & dy-
lygence, of whom to be lauded is very feli-
cite, why seke we not this prayse, ye with
the losse of oure lyues: It is a cowardfull
mid that we be quickened with no maner
of reward. The verpest hertles coward in
the worlde, for feare of perils oft time ta-
keth courage vnto him. And in worldly ba
tayles, though thine aduersarye be neuer
so cruell, yet rageth he but on thy goodes
& body onely, what more than that coude
cruell Achilles do to Hector, But here the
immortall parte of the is assauted, and thy
carcas is not drawen about the sepulchre
as Ector's was, but thy bodye & soule are
togither caste downe in to hell. There the
greatest calamite or hurte is, that a sworde
shall seperate the soule from the body, here
is takē frō thy soule the lyke, which is god
him selfe. It is natural for the body to dye
which if no man kyll, yet muste it nedelye
dye. But thy soule to dye, is extreme my-
stery, with how great cautell voyde we the
woūdes of the body, with howe great dili
gence cure we them, & set we so lytle of the
woūdes of the soule, Our hertes arysteth
& grudgeth at the remēbraunce of deth of
the body, as at a terrible or outragyous
thynge, bycause it is seen with bodily eyen

Achilles sleweth Hector.

The dethe of the body semeth terrible.

the deth of the soule is not perceyued

The soule to dye, because no man seeth, & fewe byleue, therfore very fewe feare it. And yet is this deth more cruell then the other: Euen as moche as the soule passeth the body, and god excelleth the soule.

☞ wylte thou that I shewe the certein coniectures, exaples, or tokens, wherby thou mayst perceyue the sicknes & deth of the soule? Thy stomacke dygesteth yll, it kepeth no meat: thou perceyuest by and by thy body to be out of temper. And breade is so naturall meate for thy body, as the worde of god is meate for the soule. If that seme bytter, yf thy mynde ryse agaynst it. Why doutest thou yet but that the mouthe of thy soule is out of taste, & infected with some dysase. If thy memory, the stomacke of thy soule, kepe not the lerning of god, if by cõtynuall meditation thou digestest not it whan it is digested thou sendest it not to all partes by operation, thou hast an euydent token that the soule is acrased. whan thy knees for weyknes bowe vnder the, & moche worke to drawe thy lymmes after the, thou perceiuest plainly thy body to be euyll at ease. And doest thou not perceiue the sicknes of thy soule, whan he grudgeth and is weyke & faint to all dedes of pitie, whan he hath no strengthe to suffre pacientiy the leest rebuke in the worlde, and is troubled, & angry with the losse of a halfpeny. After that the light is departed fro

The tokens of a sicke soule.

the eyes, & the eares ceasse to heare. Ifter that all the bodye hath lost his felynge: no man douteth than, but the soule is departed. whan the eyes of the harte be waxen dim, in so moch that thou canste not se the most clereste lighte, whiche is trouth. whā thou heareste not with thy inwarde eares the voyce of god. whan thou lakest all thy inward felyng & perceyuyng of the knowlege of god, thinkest thou that thy soule is alyue? Thou seest thy brother vngodly entreated, thy mynde is nothynge moued, so thy mater be in good case. why feleth thy soule nothinge here? Certainlye bycause he is deede. why deed: bycause her lyfe is awaye, whiche is god For verylye wher god is, there is charite, loue, & cōpassion of thy neighbour: for god is that charite. For yf thou were a quicke membre, how coulde any part of thy body ake, thou not sorowynge, no not ones felyng or preyuing it. Take a more euident token. Thou hast disceyued thy frende, thou hast cōmytted adultry, thy soule hath caughte a deedly wounde, an dyet it greueth the not in so moche that thou ioyest, as it were of great wynnynge, & bostest thy selfe, of that thou shamfully, hast commytted: byleue surely that thy soule lyeth deed. The body is not alyue yf he fele not the prickinge of a pyn. And is thy soule alyue whiche lacketh the felynge of so greate a wounde, Thou hereſt

God is life of the soule.

Feling is a token of life.

Some man vse leude & presumptuous communication, wordes of backbitinge, vnchaste and filthy, raging furiously against his neighbour, thinke not the soule of that man to be qlyue. There lyeth a rotton carcas i ỳ sepulchre of that stomak, fro whēs such stenche aryseth, and infecteth euery man that cometh nighe. Christe called the pharisees paynted sepulchres, why so, bycause they bare dead soules aboute with them. And kyng dauyd the prophete saith. their throt is their sepulchre wide opē, they spake disceytfully with their tonges. The bodyes of holy people be the tēples of the holy goost. And lewde mennes bodyes be the sepulchre of deed corpses, that the interpretacions of the grāmaryens to them might well be applyed, Soma quasi Sims, it is called a body bycause it is the buryall, that is to say, the graue of the soule. The brest is the sepulchre, the mouth & the throte is the gapyng of the sepulchre, & the body destitute of the soule, is not so dead as is the soule, whan she is forsaken of almyghty god, neyther any corpse stinketh in the nose of a man so sore, as the stench of a soule buryed .iiii. daies, offendeth the nose of god and all saintes. Therfore conclude, whan so euer deed wordes procede out of thy herte, it muste nedes be that a deed corpse lyeth buryed withi. For whā (accordynge to the gospell) the mouth spe-

The bodyes of good men be the temples of the holy goost.

The bodyē is the buryall or graue.

heth of the haboundaunce of the herte, nō doubt he wolde speake the lyuely wordes of god, yt there were lyke presente, that is to wyte, god. In an other place of the gospel, the disciples saye to Christe. Mayster whether shall we go, thou hast the wordes of lyfe, why so I praye the, the wordes of lyfe, Certaynly, for bycause they sprynge out of that soule, frome whom the godhed which restored vs agayne to life immortal neuer departed so moch as one momente, The phisician easeth thy bodye somtime whan thou art diseased. Good & holy men somtimes haue called the body deed to life ageyn. But a deed soule, nothinge but god onely of his free & singuler power restoreth to life agayne, ye and he restoreth her not agayne, yt she beinge deed haue ones forsaken the body. Moreouer of the bodyly death, is the felinge lytle, or none at all. But of the soule, is the feling eternal And though also the soule in that case, be more than deed. yet as touchinge the felinge of eternall deth, she is euer immortall. Therfore seinge we muste nedes fight with so straūge & maruaylous ieoperdy, what dulnes, what negligence, what folysshnes is that of our mynd, whom feare of so grete mischefe sharpeneth not, And agein to the contrary parte, ther is no cause wherfore eyther the greatnesse or peril, or elles the multitude, the violence, the subtyltye of

Many causes why a chrysten man oughte to be of good comfort/ and to haue cōfidence

thine aduersarye shold abate the courage of the mynde. It commeth to thy mynde how greuous an aduersary thou hast. Remembre also on the other syde, how ꝑsent how redy at hande thou hast helpe and socour. Agaynst the, be innumerable, yet but he that taketh thy parte, hym selfe alone is more of power than all they. If god be on our side, what mater is it who be agaynste vs. If he stay the, who shal cast the downe. But thou must be enflamed in all thy hert. and brenne in feruent desire of victory. Let it come to thy remẽbraũce, that thou stryuest not, nor hast not to do with a freshe soudyour & a newe aduersarye, but with hym that was many yeares ago discõfited ouerthrowen, spoyled, and led captyue, in tryũphe of vs, but than in Christ our heed by whose myght no doubt, he shall be subdued agayne i vs allo. Take hede therfore that thou be a membre of the body, & thou shalte be able to do all thynges in power of the hed. In thy selfe thou art very weke in hym thou art valyaunt, and nothyng is there, that thou arte not able to do. wherfore the ende of our warre, is not doutfull, bycause the victory dependeth not of fortune, but is put holly in the handes of god and by hym in oure handes. No man is here that hath not ouercome, but he that wolde not. The benignitie of our ꝓtectour neuer fayle manne. If thou take hede to

Our enmeny was ouercom many yeres agone.

No man is strong in his owne stregthe.

anſwere and to do thy parte agayne, thou art ſure of the victory, for he ſhall fight for the, and his lyberalytie ſhal be imputed to the for merytes. Thou muſt thanke him all togyther for the victorye, which firſte of all hym ſelfe alone beinge immaculate, pure & clene from ſynne, oppreſſed the tyrannye of ſyn. But this victorye ſhall not come without thyne owne diligence alſo, for he that ſayde, haue confidence, I haue ouercomen the worlde, wolde haue the to be of a good cõfort, but not careles & necligent. On this maner in concluſion, in his ſtrength, & by hym we ſhall ouercome, yf by his enſample we ſhall fyght as he fought: wherfore thou muſte ſo kepe a meane courſe, as it were bitwene Scilla, and Charibdis, that neyther truſtinge to moche, & bearinge the ouer bolde vpon the grace of god, thou be careles and recheles, neyther yet ſo myſtruſtynge in thy ſelfe, feared with the difficultyes of the warre, do caſt from the courage, boldenes or confydence of mynde togyther with harneys and weapons alſo.

Scilla is a ieopardous place in the ſee of cecylie.
Charibdis is a ſwalowe or whyrlepole in the ſame ſee.

Of the weapons to be vſed in the warre of a chriſten man. Ca. ii.

ANd I ſuppoſe that nothyng pertayneth ſo moche to the diſcypline of this warre as that thou ſurely know and preſently haue recorder, & exercyſed in thy

mynde alwaye, with what kynde of armure or wepons thou oughteſt to fighte, and agaynſt what enemyes thou muſt encounter and fuſt. Moreouer that the wepons be alway redy at hande leaſt thyne ſo ſubtile an enemye ſhoulde take the ſleper and vnarmed. In theſe worldlye warres a man may be often tymes at reſt, as in the depe of the wynter, or in time of truce: but we as longe as we kepe warre in this bodye, may depart from our harneys, & wepons no ſeaſon, no not (as the ſayeng is) one fyngers brede. we muſte euer ſtande afore the tentes and make watch, for our aduerſary is neuer ydle: but whan he moſt calme and ſtyll, whan he ſayneth to flee, or to make truce, euen than moſt of all he ymageneth gile: & thou haſt neuer more nede to kepe watch than whā he maketh countenaunce or ſemblaunce of peace. Thou haſt neuer leſſe nede to feare, than whā he aſſaulteth the with open warre. Therfore let thy firſt care be, that thy mynde be not vnarmed. we arme our body bycauſe we wolde hāue no nede to feare the dagger or pryuy murderer of the theke. Shall we not arme oure mynd likewyſe, that he myghte be in ſauegarde, Our enemyes be armed to deſtroy vs, doth it greue vs to take oure wepons of defēce that we peryſh not, They watch to kyll, ſhall not we watche to be ouer of daūger, But of the armure & wepons of &

A chryſten mā ſholde neuer ceaſe from warre.

chrysten man, we shall make therysall mencion whan we come to the places conuenient, In the meane season to speke brefely who so euer wyll assayle with battayle the seuen nacions that be called, Cananei, Hethei,, Amorrei, Pherezei, Gergezei, Euei, & Jebuzei, that is to say, who so euer wyl take vpon hym to fyght agaynst the hole hoost of vyces, of the whiche seuen be counted as chiefe capitaynes, must prouide him of two special weapons, prayer and knowlege, otherwise called learnynge. Paule wolde we sholde be euer armed, whiche byddeth vs pray cõtynually without stop. Prayer pure and perfite lyfteth vp thyne affection to heuen, a toure beyonde thyne enemyes reache. Learnynge or knowlege fenseth or armeth the mynde with holsom preceptes & honest opinions, and putteth the euer in remẽbraunce of vertue, so that neyther can be lackyng to the other. These twayne cleueth so togyther lyke frendes, the one euer requirynge the others helpe. The one maketh intercessyon and prayeth. The other sheweth what is to be desired, and what thou oughtest to pray. To pray feruently, & (as James exhorteth vs) without doutynge or mystrustyng, fayth & hope bryngeth to passe. To praye in name of Jesu, whiche is nothinge els but to desire thynges holsome for thy soule helth onely, learning or doctryne techeth the. Said not

The. vij. nacyons inhabited the lande of behest or promission promysed to Abrahã and his offspryng

Prayer and knowlege be the chefe armure of a Chrysten man

The sones of zebedei be James the more and John the euangelist.

Christ to the sonne of zebedei, ye knowe not what ye aske: But praier verely is the more excellent, as she that cõmuneth & talketh familiarly with almighty god. yet for all that this doctrine no lesse necessary. And I can not tell, whether that thou fled from Egipte, myghtest without great ieoperdye cõmyt thy self to so long a iourney so hard and full of difficultie, without the capteins Aaron and Moyses. Aaron whiche was charged with thynges dedycate to the seruyce of gods temple, betokeneth praier. By Moyses is figured the knowlege of the lawe of god. And as knowlege of god ought not to be vnperfyte so praier shold not be faynte, slacke, without courage or quyckenes. Moyses with the weapons of praier, fought agaynst his ennemyes, but had his handes lyfted vp to heauen, which whan he let downe, the israelites, had the worse. Thou happely whan thou prayest consydrest onely, how moch of thy psalme thou hast mumbled vp, & thynkest moche babilynge to be the strength, and vertue of

Aaron signifieth prayer. Moyses betokeneth knowlege.

praier: which is chiefly the vyce of them whiche (as infantes) cleue to the lytterall sence, & are not yet growen vp to the typpes of the spirite. But heare what Christe teacheth vs in Mathew, sayeng, whan ye pray speke not moche, as the ethneys and gentyles do, for they thynke their prayers to be accepted bycause of moche babilynge

Counterfayte them not therfore, for your father knoweth wherof ye haue nede before ye desire it of him. And Paule to the Corinthes dispiseth .x. thousande wordes babled with mouth, in cõparison of fyue, spoken in knowlege. Dauyd opened not his lyppes, and yet god sayd to hym: why cryest thou so to me. It is not the noyse of thy lyppes, but the feruent desyre of thy mynde, whiche (as it were a very shryll voyce) beateth the eares of god. Let this therfore be a comfortable thyng with the that as sone as thyne ennemye aryseth agaynste the, and the vyces whiche thou hast forsaken trouble the, thou than without taryeng with sure confidence and trust lyfte vp thy mynde to heauen from whens helpe shall come to the, & thycher also lifte vp thine handes. The surest thyng of al is to be occupyed in dedes of pitye, that thy dedes may be referred and applyed, not to worldly desynes, but vnto Chryst, yet leest thou sholdest despyse the helpe of knowlege, consyder one thynge. Before tyme it was ynoughe for the Israelites to flee and escape from theyr enemyes, but they were neuer so bolde as to prouoke the Amalachytes, and to tryc with theym hand for hande, before they were refreshed with mãna from heuen, and watry rennynges out of the harde rocke. The noble warryour Dauid refreshed and made strong with these

Pity is nat taken for cõpassion but for the honnouryng & worshyppynge of god with charite or loue ordinate/as Chryst taught vs to loue.

Mãnatis a honny dewe wherwith the chyldren of Israell

were led. xl. yeres/ & it sygnyfyed knowledge/ and also by water lykwyse.

tates, set naught by the hole hoost of his aduersaryes, sayeng. Oh good lorde thou hast set a table of meate before me to defende me agaynst all men that trouble me. Wylene me well brother syngularlye beloued in my hert, there is none so great vyolence of thy foes, that is to saye, none so great temptation, whiche feruent study or meditacyon of holy scrypture, is not able to put abacke, nor any so greuous aduersite. which it maketh not easy. And lest I shold seme to be somwhat to bolde an interpretour (though I coude defend my selfe with great authoritie) what thynge I pray the coude more pperly haue signifie the knowlege of the secrete lawe of god thā dyd manna? For firste in that it sprange not out of the erthe, but rayned downe from heuen: By this propertie thou preyuest the difference bytwene the doctrine of god, and the doctryne of mā. For all holy scripture came by deuyne inspiration, and from god the author. In that it is small or lytle in quantitie, is sygnified the humilyte, lowlynes or homlynes of the style vnder rude wordes includynge great mystery. That it is white by this property is sygnyfyed the puritie & clennesse of goddes law. For there is no doctryne of man, whiche is not defyled with some blacke spotte of errour, onely the doctrine of Chryst is euery where bright, euery where pure and clene. That it is sowre

what harde & some deale roughe & sharpe betokeneth secrete misterye hydde in the litterall sence. If thou hādle the vtter side and yf I may so call it the codde, what is more harde or vnsauery? They tasted but the vtter rynde of manna, whiche sayd to Christ, this is an harde sayeng, & who may abyde the hearyng therof. But get out the spirituall sence, & nothyng is more sweter nor more full of pleasure and swete iuce, Moreouer manna is in the ebrewe tonge as moche to say, as what is this? whiche question agreeth well to holy scrypture, which hath nothyng in it ydle or in vayne no not one tytle nor prycke, vnworthy to be serched, vnworthy to be pondred, vnworthy of this sayenge, what is this? It is a comen vse vnto the holy goost to sygnyfy by water the knowlege of the law of god. Thou redest of the wat of cōfort by whose bankes Dauyd reioyseth to haue be nouryshed vp: thou redest of the waters which wysdom conueieth in to the toppes of euery way: thou redest of the mystyeall ryuer in to the whiche Ezechiell entred, & coude not wade ouer: thou redest of the welles that Abraham dygged, which whan they were stopped of the phylistians ysaac repayred agayne. Thou redest of. xii. fountaynes at whiche the israelites after they had walked through. xl. mansions, and began than to be wery and faynt, rested and refreshed

them selfe & made them stronge to the long iourney of deserte. Thou also redest in the gospell of the well wher vpon Christ sate wearyed in his iourney. Thou redest of the water of Siloe, whither he sendeth the blynde to recouer his sighte. Thou redest of the wat poured i to the basen to washe the apostles fete. And because it nedeth not to rehersle all places in this sygnyfycation oft mẽtion is made in scripture of welles fountaynes and ryuers, by whiche is signified nothyng els, but that we oughte to enquire and serche diligent for mysteries hydde in scripture, what signifyeth water hydde in the vaynes of the erth but mistery couered or hyd in the lytterall sence? what meaneth the same conueyed abrode, but mystery opened & expounded? which beinge spred & dilated both wyde & brode, to the edifieng of the hereers, what cause is there why it myght not be called a ryuer? wherfore yf thou dedicate thy selfe holly to the study of scripture, & exercise thy mind day and night in the lawe of god, no feare shall trouble the, neyther by day nor night: but thou shalte agaynste all assautes of thyne enemyes, be armed & exercised also. And I dissalowe it not vtterly, yf a man for a season (to begyn withall) do exercyse & sporte hym selfe in werkes of poetes and philosophers, which were gẽtyles, as in his Abc or introductory to a more perfite thynge,

Siloe is a poole within Jerusalem at the fote of the moũt Sion.

so that he taste of them measurablye, and whiles youth shall gyue hym leaue, & euen as though a man toke them in his waye, but not abyde and tary vpon them styll, & to wex olde and dye in them, as he were bounde to the rockes of Sirenes, that is to put his hole delectation in them and neuer go farther. For holy Basilius to suche pastyme exhorteth yong men, whome he hym selfe had induced to the cõuersation of christen people. And our Augustine calleth backe agayne his frende Licẽtius, to passe the tyme with the muses, neyther Jerom repenteth hym selfe, that he hathe loued a woman taken prysoner in warre. Cipriã is commended, bycause he garnysshed the temple of god with the spoyles of the Egipcians. But in no case wold I that thou with the gentyles lerninge, shouldest also souke the gentyles vyces & conuersacion. For yf thou do not, thou shalt fynd many thinges helpinge to honest lyuynge, neyther it is to be refused what so euer an author ye though he be a gentyle) teacheth well. For Moyses veryly though he were neuer so kamplyer with god, yet despysed he not the counseyl of his father in lawe Jetro. Those sciences fashion & quicken a chyldes wytte, & maketh hym apte afore hand meruaylously to the vnderstandinge of holy scripture wher vnto sodaynly and irreuerẽtly to pryesume with hande & fete

Sirenes were iii. ladies dwellinge in an Ilãd which with swetnes of songe drewe vnto theym who so euer sailed by/ & after kylled thẽ/ but vlixes returnyng fro the syege of Troye hauing that waye a necessari iourney stopped his maryners eares with wexe and bounde hym selfe to the maste so herde he their song auoydyng all ieoperdyes

vnwasshed, is in maner a certayne kynd of sacrilege. And Jerome cheketh the shamelesse pertnes of them, which straight waye from seculer or worldly sciences dare take in hand to medle or interprete holy scripture. But how moch shamefuller do they whiche neuer tasted other science, yet at the fyrst dare do the same thynge? But as the scripture is not moch frutefull if thou stande and stycke styll in the letter, In like maner the poetry of Homere and Virgyll shall not profyte a lytle, if thou remembre that it must be vnderstande in the sence allegory, which thynge no man wyll denye, that hath assayed or tasted of the lernynge of olde antiquities neuer so lytle, ye with the typ of his tongue, or vttermost parte of his lyppes. As for the poetes, which write vncleanly, I wolde counsayle the not ones to touche them, or at the least way, not to loke farre in them, except thou can the better abhorre vyces whan they be discribed to the, and in cōperations of filthy thinges the more feruently loue thinges honest. Of the philosophers, my mynde is that thou folowe them that were of Platoes secte, bycause both in very many sentences, and moch more in theyr style and maner of speking, they come very nyghe to the figure and ꝓperty of speech vsed of the prophetes and in the gospels. And to make an ende shortly, it shall be profytable to taste of all

maner of lernynge of the gentiles, yf it so be done as I shewed before both in yeres accordyng and mesurable, moreouer with cautele & iugement discretly, furtherwore with spede, & after the maner of a mā that entēdeth but to passeouer the coūtre onely and not to dwell or inhabyte. In cōclusion (whiche thinge is chefest of all) yt euerye thinge be applyed & referred to Christ. For so shall all thyng be clene to thē that be clene whan on the other side to them that be vnclene nothyng is clene. And it shall be no rebuke to the, yf after the ensample of Salomon thou nourysshe vp at home in thy house. lx. quenes. lxxx. souerayne ladies and damoysels inumerable of sculer wisdome. So that the wysdome of god be aboue all other, thy best beloued, thy doue, thy swete herte, which onely semeth beautiful. And an israelite loueth a straunger & a barbarous damoysell, ouercom with her beautye, but first he shaueth of her heare, and pareth her nayles, & maketh her of an alyen an israelyte. And the prophet Ozee maryed an harlot, and of her had childzen not for hym self, but for the lord of sabaoth and the holy fornication of the prophete, augmented the housholde of god. The Ebrewes after they had forsaken Egipt, lyued with light and pure whytebrede for a seson, but it was not sufficient to so great a iourney. Therfore that brede lothed at

As Salomon had .lx. quenes lxxx. cōcubynes & damoyselles innumerable/ yet one chiefe quene/ whome all the rest honoured so may we of all sciences haue autours innumerable/ yf holye scrypture be chefe of all other for the honestunge of her.

The Israelite might take to wife a straūger taken in warre so that her nayles were fyrste pared and her heare shaued/ So may ye christen mē honour god with gētiles lerning/ yf we cut of that is superfluous.

The light & pure white brede betokeneth the gētiles lumynacions & betokeneth the wisdō of god.

Dauid ētēded to trāslate the ark of god out of the hous of Amynadab/ whiche was in Gabaa/ they put the ark vpō a carte/ Oza with his brethern wayted on it on either side/ as the ark enclined and bowed/ Oza set his hande to staye it/ & was smitten with sodeyne dethe for his presumpcion.

Scripture must be had i great reuerence.

ones, thou muste make as good spede as can be, vnto manna of celestiall wisedome the which shall nourysshe the habundantly and strength the, vntyll thou obtayn thy purpose, and wyn by vyctory the rewarde that neuer shall cease, but thou must euer remembre in the meane season, that holy scrypture maye not be touched but with clene & washen handes, that is to vnderstande, but with highe purenes of mynde, leest that, whiche of it selfe is preseruatyue or triacle, by thyne owne faute turne to the in to poyson, and lest manna to the, begyn to putrifye, except that thou conuey or sēd it into the inwarde partes of thy mynde & affection, and lest happely it sholde fortune to the as it dyd to Oza, whiche feared not to set his prophane and vnclene handes to the Arke of god enclynyng on the one side and with sodeyne deth was punysshed for his lewde seruyce. The first poynt is, that thou haue good opinion of the holy scriptures, & that thou esteme them of no lesse valure and dignitie, thā they are worthy to be esteemed, and that they came out of the secrete closet of the mynde of god. Thou shalt preyue, that thou art inspired of god moued inwardly, rapt & in an vnspeakable maner altered and chaūged into an other maner fygure or shape, yt thou wylte come reuerently, yt with reuerence and mekely thou shalt se the pleasures, delycates, or

vryntyes of the blessed spouse. Thou shalt se the precyouse iewels of ryche Salomon, thou shalt se the secrete treasure of eternal wisdom. But beware that thou breke not malepertly in to the secrete closet, the doze is lowe, beware leest thou stryke the doze with thy heed, & be fayne to lepe backe agayne. Thinke on this wyse, nothynge that thou seest with thyn eyen, nothynge that thou hādlest with thy fingers, to be in dede the same thynge whiche it appereth, so surely as these thīgs be true i holy scripture so that if heuē & erthe shold perish, yet of ỹ wordes of god not one iote, or tytle shal pe ryssh, but all shal be ful fulled. Though men lye, though men erre, yet the verite of god nether discryueth nor is decryued. Of the interpretours of scripture, chose him above al other that go fartheest frō the lettre, which chefly next after Paule be Origence, Ambrose, Jerom, & Augustine, For I se the divines of later tyme sticke very moch in the lettre, & with good wyll gyue more study to subtyle & deceitful argumentes, than to serche out the mysterys, as though Paule hath not sayde trulye our law to be spūall. I haue herd some men my self, which stode so greatly in their owne conceyte with the fantastycall tradicyons, ymaginations & inuēcions of mā, that they dispysed the interpretacyon of olde doctours, that were nigh to Christe & his apostles, both in tyme & lyf-

Fayth must be gyuen to holy scripture.

The chefe interpretours of holy scripture.

tynge also, & accompte them as dremes, yē and My. Dunce gaue them such confidence that notwithstāding they neuer ones red ỹ holy scripture, yet thought they them self to be ypite diuines, which gloses thoughe they speke thinges neuer so crafty & subtile yet whether they speke thinges worthy of the holy goost, & the meke spirite of Christ or not, let other men iudge. But if thou haddest leuer to be somwhat lusty & quicke of spirite, than to be armed to cōtentiō, that is to say, to brawlynge or scoldig. If thou seke rather to haue thy soule made fat, thā thy wit to be vaynly delited, study & rede ouer chefly the old doctours & expositors, whose godlynes & holy lyfe is more pued & knowen, whose religiō to god is more to be pōdred & loked vpon, whose learninge is more plētuous & sage also, whose style is neither barc ne rude, & iterpretacion more agreable to the holy mysterycs. And I say not this bycause I dispise these newe diuines, but bycause I set more by thinges more profitable, & more apt for the purpose. And also the spirite of god hath a certayn tonge or speche appropriat to hym self, he hath his figures, similitudes, parables, cōparisons, proverbes, & ridles, which thou must obserue and marke diligently, yf thou sholdest vnderstand them. The wisdom of god stutteth & lyspeth as it were a diligent mother, fashioneth her wordes according to our in

Wayster Doctour Dunce.

The spekynge of scripture.

faunce and feblenes. She ꝑyueth mylke to them that be infantes in Chriſte, weke mete to feble ſtomakes. Thou therfore make ſpede thou were a man, make haſte to perfyte ſtronge meate, and prepare a mannes ſtomacke. She ſtoupeth downe & boweth her ſelf to thy humilite & lownes. Ariſe than the contrary wyſe, & aſcend to her height & excellencye. It is like a monſtre and vnnaturall, to be euer a childe. He is to herties, that neuer ceaſeth to be feble & weake. The recordinge of one verſe ſhall be more ſauery in thy mouthe, & ſhall nouryſſhe the better, if thou breake the cod, & taſte of the ſwetnes which is within, than if thou ſholdeſt ſynge the hole pſalter, vnderſtande onely after the lytterall ſence. wherof verily I gyue admontcion a great deale the rather, bycauſe I knowe by experience, that this errour hath not infected the ley people onely, but alſo the myndes of them which profeſſe & ſhewe outward in their habyte & name or tytle, pfyte religion, in ſo moch that they thynke the very ſeruyce of god, to be put chiefly in this one thynge, yf they ſhall ſaye ouer euerye daye as moche as they can of the pſalmes ſcarce vnderſtand yein the lytterall ſence Neither I thynke, any other thinge to be the cauſe, why we ſe the charytable, liuing of our mõkes & cloyſterers ſo to fayle euerywhere. to be ſo colde, ſo ſlacke, ſo fainte

Redinge without vnderſtandynge.

The charytable lyuynge of monkes.

to to vanysshe away, than that they contynue all their lyfe, & were olde in the letter and neuer enfoyce to come to the spirituall knowlege of scripture. Neither heare they Christe cryenge in the gospell, the flesshe profyteth nothing at all. It is the spirite that quickeneth or giueth lyfe. They here not Paule, affirminge with his maister, the letre kylleth, it is the spirite that gyueth lyfe. And agayne, we knowe (sayethe he) that the lawe is spirituall, and not carnall. Spirituall thynges muste be compared with spirituall thynges. In tyme passed, the father of spirituall, gyftes wolde be honoured in the mountayne, but nowe he wyll be honoured in the spirite: Howe be it, I dispyse not the feblenesse of theym whiche for lacke of knowlege and vnderstandinge, doth that thinge, wiche onelye they be able to do, pronuncinge the misticall psalmes with pure faith, without dissimulacion or ypocresye, but rather as in charmes and enchauntementes of magyke certayne wordes not vnderstande, no not of them which pronounce them, be yet byleued to be of vertue and strength euen so the wordes of god, though they be not perfytly vnderstande, neuertheleſſe we muste truſt that they be profytable to them, that eyther say them, or heare them with perfyte fayth, with pure affection and mynd And that the aungels, which are presente.

The flesshe is called in scripture what soeuer is vysible or perceyued outward with any sensyble power.

The spirite is called what soeuer is perceyued inwardly with the eye of the soule.

A similytude of mchenes of them whiche lacke capacite.

and doth vnderstand, be prouoked to helpe them. And Paule dispiseth not theym whiche saye psalmes with theyr mouthe, or whiche speake with tongues, but he exhorteth them to folowe more perfyte gyftes. Vnto whiche yf there be any that can not attayne, throughe the defaute not of the mynde, but at the least of nature, lette hym not barke agaynste them, whiche enforce to better thynges. And after the precepte of Paule, let not hym whiche eateth, despyse hym whiche eateth not, neyther he that eateth not, iudge hym that eateth. Neuertheleſſe I wyll not haue the whyche arte endewed with so happy a wytte, to be slowe, and to tary longe i the bareyn letter: but to make spede vnto more secrete misteries, and to helpe the contynuall endeuoyre & enforcement of thyne industrye and wyll with often prayers: vntyll he open to the, the booke clapsed with seuen clapses, whiche hath the key of Dauid, which also shytteth, and no man openeth the pryuyties of the father, whiche neuer man knewe but his sone, and he to whom his sonne hathe vouched safe to dysclose them. But whyther gothe our style aslyde, myne entent was to describe the form of lyuynge, not of learnynge. But I tourned oute of the waye this farre, whyle I laboured to shewe the a mete shoppe, from whens thou oughtest to fetche newe ar-

mure, and wepons belongynge to the newe warre. Therfore to come to our purpose agayn, yf thou shalte pyke and chose out of the bookes of the gentyles, of euerye thynge the best. And also, yf thou by the example of the bee, fleynge rounde aboute by the gardeynes of olde authours, shalte sucke oute onely the holsome and swete iuce the poyson refused and lefte behinde thy mynde shall be better apparayled a great deale, and armed vnto the commune lyfe or conuersation, in whiche we lyue one with an other in honest maner. For the phylosophers & learned men of the gentiles, in theyr warre vse certayn weapons and armure not to be dispised. Neuertheless, what so euer thynge of honestye, or trouthe thou fyndest anye where thynke that to be Chrystes. But that deuyne armure, and (to speke as the poetes do) that harneys of Vulcanus making, which with no weapons can be persed, is fette onely out of the armory of holy scripture, where our noble capteyne Dauid, layd vp all his ordynaunce of warre for his sowdyours, with which they sholde fyghte afarre and at hande against the incircūsised philistiēs with this harneys was clothed, neyther Achilles, of whō Homer writeth neyther Eneas, of whome Virgyll speketh, though they be so fayned. Of which, the one with yre, the other with loue, was quercome

The artyllery of Vlcanus.

Achylles ouercome with yre. Eneas / ouercome with loue

shamefully. And it is not spoken without reason, that those wepons be not forged in ye werkhouse of mā, but in the werkhouse or forge, that is cōmen to Vulcanꝰ & Pallas, otherwise called Mynerue. For poetes the fayners of goddes make Vulcanꝰ lorde of fyre, & Mynerua the lady of wytte, faculties, sciences, and craftes: which thing I iudge to be doone in very dede (as thou mayst easily perceyue) whā fyre of the loue of god, hath armed thy wyt, endued with honest faculties, so strongely that yf all the worlde shold fall on thy heed, yet shold not the stroke put the to feare. But fyrste thou muste caste awaye the harneys of proude Saule: whiche rather ladeth a man, than be any thinge necessary or profytable. And cōbred Dauid redy to fyghte with Golias & holpe him not at all. Moreouer, from the banke of the broke of holy scripture, thou muste gather fyue stones: which peraduenture, be the fyue wordes of Paule, whiche he speaketh in knowledge. Than take a slynge in the righte hande, with these wepons, is ouerthrowen our onely ennemye the father of pryde, Sathan, whome at the laste, with what weapons dyd oure head Chryst Jesu ouercome? dyd not he smyte the forhead of our aduersary, as it had ben with stones fet out of the broke, whan he answered hym in tyme of tēptacyon with wordes of scripture? wylt thou

Poetes the fayners of goddes

Kynge Saule armed Dauyd to fyght agaīst golias with heuy & cōberous harneys/ puttyng on hym a salet of bras/ & cote of mayle/ but Dauid put it of/ & gatherd v. stones out of a broke/ & with a slyng hyt Golyas in the forhed with a stone/ & slew hym.

when Sathan wold haue had chryst to turne stones & to bred Christ āswered

with scripture/ sayeng: mā lyueth not onely by bred/ but by euery worde that procedeth of the mouthe of god/ than he wold haue had christ to fal fro the pynacle. Christ āswerd with scripture sayenge a man shold not attēpte his lord god then the dewyll bad Christ honor hym/ christ answered a mā must honor his lorde god & serue hym onely.

If zeale be in knowlege it is good & if not it is euyl/ As the pharyses for zeale of their traditiōs persecuted Christ & thapostilles.

heare the instrumētes or artyllery of christē mens warre? And the zele of hym (saith scripture) shall take harneys, and shal harneys his creature to auenge his ennemies he will put on Justyce for his brest plate, & take for his helmet, sure & true iudgement he wyll take a sheld of equitie ipenetrable, or that can not be perced, yea and he wyll sharpe and facion cruel wrath in to a spere Thou redest also i Esay, he is armed with iustice, as with an habergyon, and a salet of helth vpon his heed, he is clothed with the vestures of vengeaūce, & couered as it were with a cloke of zele. Now if thou list to go to the storehouse of Paule, that valyaunt captayne, certaynly thou shalte also fynde there the armure of watre, not, carnal thinges, but valyaūte in god to destroy fortresses & coūseyles, & euery high thyng that exhaleth himself agaynst the doctrine of god. Thou shalt fynde there the armure of god, by the which thou mayste resyst in a wofull day. Thou shalte fynde the harneys of Justyce on the syghte hande, and on the lefte, thou shalt fynde the defence of thy sydes, veritie, and the hawbergyon of Justyce, the buckler of fayth, wherwith thou mayst quenche all the hote and fyery weapons of thy cruell aduersarye. Thou shalt fynde also the helmet of helth, and the swoorde of the spirite, whiche is the woorde of god with whiche all, yf a man

be diligently couered and kepte, he maye boldly without feare, bryng forthe the bolde sayenge of Paule. who shall separate vs from the loue of god? shall tribulation? shall straytnes or difficultye? shall hunger? shall nakednes? shall peryll? shall persecution? shall a swoorde, Beholde how mygyty ennemyes, and howe moche feared of all men. he setteth at noughte. Wus heare also a certayne greter thynge, for it followeth, But in all thynges we haue ouercome, by his helpe, whiche loued vs. And I am assured (sayth he) that neyther deth nor lyfe, nor aungels, neither pryncypates, neyther vertues, neyther presente thynges, neyther thynges to come, neyther strength, neyther hyghnes, neyther lowneffe, nor none other creature, shall or may seperate vs, from the loue of god, whiche is in Chryst Jesu. O happy truste and confydence, which the wepons or armure of lyghte gyueth to Paule, that is by enterpretacion a lyteil man, whiche calleth hym self the refuse or outcast of the worlde. Of suche armure therfore habou-daunce shall holy scripture mynyster to the yf thou wylte occuppye thy tyme in it with all thy myght, so that thou shalte not nede our counsayle or admonitions. Neuertheleffe, seynge it is thy mynde, leest I sholde seme, not to haue obeyed thy requeft, I haue forged for the this lyteil treatyfe gal-

led Enchiridion, that is to say, a certayne lyttell dagger, whom neuer lay out of thy hande, no not whan thou arte at meat, or in thy chambre. In so moche, that yf at any tyme thou shalte be compelled to make a pylgrymage in these worldelye occupacyons, and shalte be accombred to beare aboute with the, the hoole and complete armure and harneys of holy scripture: yet cõmytte not that the subtile lyer in wayte at any season sholde come vpon the, and fynde the vtterly vnarmed. But at the leest, let it not greue the, to haue with the this lytle hanger, whiche shall not be heuy to beare, nor vnprofytable for thy defence. For it is very lytle, yet yf thou vse it wysely, & couple with it the buckler of fayth, ỳ shalt easely withstande the fyerse and ragynge assaute of thyne enemy: so that thou shalte receyue no dedly wounde. But now it is tyme that I begyn to giue the a certayne rule of the vse of these wepons whiche yf thou shalt put in execution or practyse. I truste it wyll come to passe, that our capteyne Jesus Chryst shall translate the a cõquerour, out of this lytle castell or garyson, in to his greate citie Jerusalẽ which tryumphe, where is no rage at al of any batayle: but eternal quietnes, ryght peace assured tranquilite where as in the meane season all hope and confydence of sauegarde is put in armure and weapon

Capitulo. iij.

☞ That the fyrst point of wysedome, is to knowe thy selfe, and of two maner wysdomes, the true wysdom and the apparent. Ca. iij.

That excellent good thynge desyred and sought for of all men, is peace or quietnes: vnto whiche the louers of this worlde also referre al their study, but they seke a false peace, and shoote at a wrong marke. The same peace the phylosophers also promysed vnto the folowers of theyr doctrynes, but yet fayntly, for Christe onely gyueth it, the worlde gyueth it not. To come to this quietnes, the onely waye or meanes is. If we make warre agaynst our selfe, yt we fyght strongely agaynste oure owne vyces. For with these ennemyes, god whiche is our peace is at varyaunce, and that with deedly hate, seinge he is naturally vertue it selfe, a father & lord of all vertue. And where as a fylthy puddle or a synke gathered togyther of all kinde of vices, is named of the Stockes (whiche are the moost feruent defenders of vertue) folysshnes: and in our scripture the same is called malyce. In lyke maner vertue or goodnes lackynge in no poynte, of bothe partes, is called wysedome. But (after the sayenge of the wyse man) doth not wisedom ouercome malyce? The father and heade of malyce, is the ruler of darkenes Beliall

A man must fyght agaynste hym selfe.

God is our peace & felicite

Stoicy were Phylosophers as Socrates & Plato / with theyr folowers which put felicyte in trewe pleasure in vertue onely and within the cõscience without any outwarde pleasure or ryches.

Folyshnes is myster ye wysdome is fe= lycyte.

Fooles also be wretches and vnhappy.

wyse men al so be happy and fortunate

Frythynes is folyshnes.

yertu is wisdō.

whole steppes who so euer folowyth walk= eth in the night, and shall come to eter= nall nyght. On the other syde, the grounde of wisedome, and in dede wisdom it self is Chryst Jesus, which is the very light and bryghtnes of the glory of his father, put= tynge awaye by hym selfe onely, the night of the folishnes of the worlde: which (wit= nessynge Paule) as he was made redēptiō & iustification to vs that be borne agayne in hym. Euen lykewyse was made also our wysedom. we (sayth Paule) preache Chryst crucified, which to the iewes, is an occasyon of stumblyng & fallyng, and to the gētyles folysh̄es. But to the elected, both of the iewe, & also of the gentiles, we preach Chryst the vertue & strength of god, & the wisdom of god, by whose wisdom through his ensample, we may beare awaye the vi= ctory of our ennemye malyce, yf we shal be wyse in hym, in whom also we shall be cō= querours. Make moch of this wisedome & take her in thine armes. worldly wisedom set at nought, whiche with false tytle, and vnder the name of wysedome, bolleth and sheweth her self gay to fooles, whan after Paule there is no greatre folyshnes with god, than worldly wysdome, a thyng that must be forgete in dede agayn of him that wyll be wyse in dede. If any man (sayth Paule) amongest you semeth to be wise in this worlde, let hym be a fole, that he may

worldly wyse= dome is very folyshnes.

he must be a foole in this worlde that wyll be wyse in god.

be wyse, for the wisdome of this worlde is foolishnes with god. And a litle afore, Paul sayth, for it is wryten. I will destroy the wisdom of wyse men, & the prudence of prudēt mē, I will reproue. Where is the wyse man? where is the subtyle lawyer? where is the sercher of this worlde? Hath not god made the wysdome of this worlde foolishnes? And I dout not but euer now with greate hate, these folysshe wyse men barke agaynst the, & these blynd capteyns and guydes of blynde men, crye out & rore agaynste the sayeng, that thou arte disceyued, that thou dotest, and arte mad as a bedlem man, bycause thou entendest to departe vnto Christward. These be in name onelye Christen men, but in verye dede, they are both mockers, and also ennemies of Christes doctryne. Take hede and beware that theyr folysshe bablynge moue the not: whose miserable blyndnes ought rather to be wepte, sorowed, & mourned, than to be counterfayted, or followed. Oh what foolisshe kynde of wisdom, and clene out of ordre, is this, in tryfles and thinges of no value, ye vnto filthynesse onelye to be clere wytted, ware, and experte, but in those thynges which onely make for oure sauegarde or helthe, not to haue moche more vnderstandinge, than a brute beest? Paule wolde we shulde be wyse, but in goodnes, and childzen in euyll. These men

These here were the Philosofers which serched for worldly wysdō yet coude they attayn no wisdome to saue the soule of mā vntyll Christe came.

Many be chrysten men in name onely but the very chrysten mē be they whiche kepe & obserue inwardli Christes preceptes.

A true chrysten mā must despyse the foolishnes of worldly mē. He is good for nothinge sayth Hesiod⁹ which neyther hathe wisdō / nor yet wyll learne it. To haue knowledge is best of all. To be wyllynge to lerne & obediente to the truth is also a good thyng

To lacke knowledge is a very euyll thynge. To disdayn to lerne is worse but to withstonde & repunge a gaynste the truthe to them whyche teache the truthe is woust of all and furtheste frome grace.

be wyse to all iniquitie: but they haue no lerninge to do good. And for as moche as that facundyous and grete poete Hesiodus, counteth him good for nothinge, whiche neyther is wyse of him selfe, neyther yet wyll folowe, and do after hym that giueth him good counceyle. Of what degre then shall they be counted, whiche whan they them selfe be moost shamfully deceyued, yet neuer cease to trouble, to laugh, to scorne, & put in feare them which all redy be come to their wittes agayne? But shall not the mockers be mocked? He that dwelleth in heuen, shall mocke them agayne and oure lorde shall laugh them to scorne. Thou redest in the booke of Sapience, they shall se verily, and shall dispise hym, but god shal mocke them. To be mocked of lewde men, is as it were a prayse. And no doubte, it is a blessed thinge to folow our heed Christ, and his apostles, & a fearfull thyng truly to be mocked of god. I also (sayth wysdom) wyll laughe whan ye perisshe, & mocke you whan that thinge hath hapned to you which ye feared that is to saye, whan they awaked out of their dremes, & come agayne to thē selfe whā it is to late, shall saye. These be they whome we haue had i derision and reproke, we for lacke of vnderstādyng haue cōpted their lyues to be madnes, & their ende to be without honour. This wysdome is beste, & as

Euyll men saye ye good mē as ye lyue now so lyued such & suche pope holy

James sayth, diabolyke, & of the deuyll, is an enemy to god, whose ende is destruction. For always after this wisdome, foloweth as a wayteynge seruaunt or handmayde myscheuous presumption, after presumpcyon foloweth blyndnes, of mynde, after blyndnes of minde, foloweth feruentage & tyranny of affections & appetites, after the tyranny of affections, foloweth the hole hepe of all vyces, & liberty to do what he lysteth. Than foloweth custome, after custome foloweth moost wretched dulnes or insencibilitie of mynde, a dasinge of the wyttes, for lacke of capacitie. By whiche meanes it commeth to passe at length, that cupl men perpue not themselfe to syn. And whyles they be in such insencibilitie, without any feling or perceiuing of themselfe, bodyly deth cōmeth sodeinly on them, & after it foloweth the second deth, whiche is deth euerlasting. Thou sest how the mother of extreme mysches, is worldly wysdom. But of the wysdom of Christ, which the world thynketh foolishnes, this wyse thou redest. All good thinges came to mē by hepes with her, & iestimable honesty by the handes of her. And I reioyced in all thinges, bycause this wysdome went before me, and I was not ware, that she was mother of all good thinges. This wisdom bringeth with her as companyons, sobrenes, and mekenes. Mekenes dispoleth & maketh vs apte to

fooles/ & this came of them & so we trust to se happen of you

Note how one vyce bryngeth in an other.

The wysde of Christe.

receyue the spirite of god. For in the lowly
hūble and meke plone, he reioyseth to rest.
And whan the spirite hath replenysshed
our myndes with his seuenfold grace, thā
forthwithal springeth that plentuous er-
bage of all vertue, with those blyssed frup
tes of which the chief, is the secrete ioy of
a clere conscyence: a ioy knowen of none
but onely of such, to whom it hath chaun-
ced to taste of it, which ioye neuer vanys-
sheth away, nor fadeth with the ioyes of
this worlde, but encreaseth and groweth
to eternall gladnes and myrth. This wil-
dō my brother (after the counseyle of Ja-
mes) must thou requyre of god, with fer-
uent & brennyng desyre. And after the cou
seyle of the wise man, dygge her out of the
baynes of holy scripture, as it were trea-
sure hyd i the erth. The chiefe part of this
wysdom is, that thou shouldest knowe thy
selfe. which worde, to haue descended from
heuen the antiquitie byleued: and so moch
hath that sayenge pleased great authours
that they iudged all plenty of wisdom, to
be shortly comprehended in this lytle sen-
tence, that is to wyte, yf a man know him
selfe. But let the weight and authoritie of
this doctryne and teaching be of no valure
with vs, excepte it agre with our lerninge.
The mistical louer in canticis, threteneth
his spouse, and bidden her to get her sel-
out of the dozes, except she know her self,

saytng. O thou beautyfull amonge all wo-
men, yf thou knowe not thy selfe, go oute
of the dozes, & walke after the steppes of
thy flocke & sozte. Therfoze let no man pze
sumptuously take vpon him this so great
a thynge, to thynke that he knoweth hym
selfe well ynough. I am not sure whether
any man knoweth his body vnto the vtter
most, and then how can a man knowe the
state of his mynde surely ynough? Paule
whom god so loued, that he saw the my-
steryes, ye of the thirde heuen, yet durst he
not iudge hym selfe. whiche thinge doutles
he wolde haue ben bolde to do, yf he had
knowen him selfe surely ynough. If so spi-
rituall a man, which discerneth all thinges
and is hym selfe to be iudged of no mā, was
not surely inough knowē to hym selfe, how
do we carnall men pzesume? In conclusion
lette hym seme to be a verye pzofytable
sowdyour, whiche surely ynough neyther
knoweth his owne company, neither his
enemyes hoost. But so it is, that one chry-
sten man hath not war with an other, but
wyth him selfe. And veryly a great hoost of
aduersaryes springe out of our owne flesh
out of the very bowels & inwarde parte of
vs, lykewyse as it is red in certayn poetes
tales, of the brethren gendred of the erth.
And there is so lytle difference bytwene
oure enemye & oure frende, & so harde to
knowe the one fro the other, that there is

Thou mayst
rede of Jason
& diuers other
how they so-
wed serpentes
tethe & how of
them sprange
Gyantz which
fought amōge
them selfe and
slewe eche
other.

great ieoperdy, lest we somwhat ertheles or necligent, defend our ennemye, in stede of oure frende, or hurte our frend in, stede of our ennemy. The noble capteyne Josue was in doute of an aungell of lyght, saying Dete thou on our parte, or of our enemyes parte? Therfore seinge that thou hast take vpon the, warre agaynste thy selfe, & the chefe hope and cōfort of victory, is yf thou knowe thy selfe to the vttermoste, I wyll paynte a certayne ymage of thy selfe, as it were in a table, set it before thyne eyne, that thou mayst ytitly knowe, what thou art inwarde, and within the skyn.

Of the outward & inwarde mā. ca. viij.

A man is than a certayne monstrous beest, cōpact togyther of partes, two or thre of greate diuerslte. Of a soule, as of a certayne goodly thinge, & of a body as it were a brute or dombe beest, For certaynly, we so greatly excel not al other kyndes of brute bestes i grytnes of body, but that we in all his naturall gyftes, are found to them inferiours, as cōcerninge the soule verily we be so receyuable of the diuine nature, that we may surmount aboue the nature of aūgele, & be vnyt, knyt, & made one with god. yf thy body had not bene added to the, thou haddest ben a celestiall or godly thinge, if this mynd had not ben grafted in

A man is a certayne mōstrous beast.

the playnly thou haddeſt ben a bzute beeſt. Theſe two natures bytwene them ſelf ſo dyuers: that excellēt wozkmā had coupled togyder with bleſſed cōcozd. But the ſerpēt the enemy of peace, put thē aſondze ageine with vnhappy diſcozde, ſo that nowe they neither can be ſepate without very greate turment & payne, neyther lyue ioyned togy ther without cōtinual warre. And playnly after the cōmune ſayenge eche in the other holdeth the wolfe by ẏ eares, & either may ſay very well, and accozdingly to the other that ꝑper and pleaſant verſe of Catulius I neyther can lyue with the noz without the. Such ruffelynge, wzangilynꝫ & trouble they make betwene them ſelf with combe-rous debate, as thynges dyuers, whiche in dede are but one. The body verely, as he hym ſelfe is viſyble ſo deiyteth he in thinges viſyble. As he is moztall, ſo foloweth he thynges tempozall. As hr is heuy, ſo ſinketh he downewarde. On the other parte the ſoule myndfull of her celeſtyall nature, enfozceth vpwarde with great vyolence, and with a terrible heſt ſtryueth and wzaſtleth with the heuy burthen of the erthly bodye. She diſpiſeth the thinges that are ſeen, foz ſhe knoweth them to be tranſytory, ſhe ſeketh true thinges, whiche be permanent & euer abydynge, & bycauſe ſhe is imoztall and alſo celeſtiall, ſhe loueth thinges imoztall and celeſtiall, and reioyſeth in

God is the authour of peace/ The ſerpent is the maker of debate.

he holdeth the wolf by the eares/ this ꝓuerbe we vſe vpon thē whiche be in ſuch cōbrāce fro whēs they can in no wyſe ryd them ſelfe. The prouerbe this wiſe ſpōg A certain man walked in a fōreſt/ vpon whō came a wolfe/ & he coude make no other ſhyfte but toke hi by the eares/ whiche were ſo ſhorte that it was harde to hold them/ yet durſt he not let thē go nor laye hande on his wepōs for fere of bytinge but helde faſt & cryed for helpe.

thinges of lyke nature, excepte she be vtterly dyscouered in the filth of the body, and by his contagyousnes be gone oute of kynde from her natyue gentylnes. And verely neyther Prometheus, so moche spoken of amonge poetes, sowed this distrosde in vs a portion of euery beest myngling to our mynde, neyther our prymatyue & first making gaue it, that is to saye, it sprange not in vs naturallye, or god gaue it not to vs in our first creacion, but synne hath euyll corrupted and decayed that whiche was well created, sowyng the poyson of dissencion betwene them that were honestly agreed. For before that time, both the mind ruled the body without bestynes & the body obeyed without grudgynge. Now it is clene contrary. The ordre betwen the is so troubled, the affections or appetytes of the body stryue to go before reason, & reason is in a maner compelled to encline & folowe the iudgement of the body. Thou mayst compare a man therfore properly to a communaltie, where is debate & part taking in it selfe. which cōmunaltye, for as moche as it is made of sondry kyndes of men gathered togither, which be of diuers & contrary appetytes. It can not be auoyded, but that moch stryfe shall rise therin, and partes taken often tymes, onelesse the chefe rule and authorytie be in one. And he hym selfe be suche a felowe, as wyll com

'poetes fayne Prometheus to haue made mē of claye / and though help of Pallas to put lyfe in thē / & a portion of euery beest / as the fyersnes of the lyon / the wylynes of the fore the fearfulnes of the hare / & so of other bestes.

Man is cōpared to a comon welthe or reaume / where is a kynge / lordes / and the comon people.

maunde nothynge, but that whiche shall be holsome, and profytable for the cõmune welthe. And for that cause it muste nedes be, that he whiche is mooste wyse shoulde moost beare rule. And he nedes muste obey that leest perpueth or vnderstandeth. Now there is nothynge more folysshe, than the rascall or vyle communaltie. And therfore ought they to obey the officers and rulers, and beare no rule nor office them selfe. The noble estates, or suche men which be moost auncyent of age, ought to be herde: but so that it lye onely in the kynges arbytrement to make statutes & lawes, whom it is mete to be aduertised, to be put in remembraũce, or counseyled now and than. But it is not mete that he shoulde be compelled, or that any man sholde maystry, or rule hym. And fynally, the kynge obeyeth no man, but the lawe onelye. The lawe muste be correspondent to the ordynall decre of nature, or the fyrste example of honesty. wherfore yf this ordre subuerted, the vnruly cõmunes, and that ragyng dregges of the citie, stryue to go before the senyors or eldermen: or if the chiefe lordes despise the cõmaundement of the king, thã aryseth perylous sedition, or diuision in our cõmune welth, ye and except the prouisyon decree or authorite of god socour, all the mater weyeth & enclyneth to extreme myschefe, and to vtter destruction. In mã

The kynge obeyeth the lawe onely.

Reason is kyng in a man.

reasō beareth the rowme of a kyng. Thou mayst accōpte for ỹ chiefe lordes certeyn affections, & them of the body: but yet not al thynges so beefily. Of the whiche kynde is natural reuerence toward the father & mother, loue to thy brethrē, a beniuolēt mind towarde thy frendes and louers, cōpassion vpon them that be vexed with aduersitie, or cōbred with sickenes, feare of infamye, sclaūder, or losse of thy good name, desire of honest reputaciō, and such other like. But such affections or passions whiche be very greatly disagreeing frō the decrees of reasō and which be easte downe & must bow euē to the vylenes of brute beestes: thynke & reken those to be as it were the most rascal & vyle sorte of the cōmune people. Of which kynde & sort be lechery, ryot, enuy, & suche lyke diseases, which all without exception must be kepte vnder with pryson & punishment, as vyle & bonde seruaūtes, that they may rendre to theyr mayster, their taske & worke appoynted to thē, if they can: but if not, at the least that they may do no harme. Whiche thinges Plato perceyuing by inspiracion of god, wrote in his boke called Time how the sones of goddes had forged in mā to theyr owne likenes to kyndes of soules ỹ one kinde spiritual & immortal, the other as it were mortall, in daūger to dyuers perturbations or mocions of vnquietnes. Of whiche the fyrste is voluptuousnes (as he

The lordes by certayne gēryl affections.

The comoners be vyle appetytes.

layth) the bayte wherby men are allured & brought to vngratious or mischefe. The nexte is sorow or greke, which letteth men and dryueth them frō vertue or goodnes, After that feare and ꝓsumptuous boldnes two mad cōsayloures, whom accōpanieth: indurate wroth, the desyre of vengeaunce Moreouer, flatteryuge, hope, with beestly ymagination, and knowlege not gouerned of reason, & worldly loue, that layeth handes vyolently on all thynges. These be almoste the wordes of Plato, and it was not vnknowen to hym, the felicite of this lyfe, to be put in restraynynge such perturbations. For he writeth in the same worke that they shall lyue iustlye and blessedlye, that haue ouercome these appetytes: and that they shall lyue vniustely and myserably that were ouercome of the same. And for the soule, which is like vnto the nature of god, that is to saye, for reason, as for a kyng, he appoynted a place in the brayne as in the chiefe toure of our citie: & as thou mayst se, the highest parte of our body, and nexte to heuen, and moost farre fro the nature of beastes, as a thynge veryly, which is bothe of a very thynne bone, and neyther lade with grosse synewes nor flesshe, but surely furnysshed & appoynted within and also without, with powers of knowlege, that no debate myght ryse in oure cōmune welthe, but that he by them, as by

Foure affections of the mynde/ Joye/ sorowe/ hope/ and feare.

Reasō dwelleth in the brayne as in the palays.

reporters, sholde immedyatly perceyue it. But as touchynge the partes of the mortall soule, that is to wete the affections or appetytes, as euery one is, eyther obedyent, or elles grudgeth agaynste reason: so he remoued them fro hym. For betwene the necke & the mydryffe, he set that parte of the soule, wherin is conteyned boldenes, wrath or anger a seditious affection veryly, and full of debate, whiche nedes must be refrayned: but he is not very brutisshe or beestly, and therfore he seperated him in a meane space from the highest and lowest, leest yf he had ben to nyghe to eyther of them, he wolde eyther haue troubled the kynges quietnes, or els corrupte with the contagyousnes of theym of the lowest sortes, sholde with theym also conspyre agaynste him. Last of all, that power whiche desyreth the voluptuous pleasure of meate and drynke, whereby also we be moued to bodely luste, he banysshed vtterly away far fro the kynges palays, downe alowe bynethe the mydryffe in to the lyuer and the paunche, that as it were a certeyne wylde beest vntamed, he shold there stable and dwell at the racke: for bycause that power is accustomed to stryue vp motions moost violent, and to be disobedient to the commaundementes of the kynge, what beestlyneste, ye and what rebellyon is in the lowest portion of this power &

The power wherin is contayned wrath and hate.

The power wherin is contayned desyre.

theleestwaye the pzeuy partes of the bo-
dy may teache the, in which parte chefely
this power of concupiſcence rageth, and
tyzanny reygneth, whiche alſo of all mem-
bzes onely euer amonge maketh rebellion
with vnclenly mocions, the kynge crying
the cõtrary, and that in vayne. Thou ſeeſt
than euydently, how that this noble beeſt
man, ſo goodly a thing aboue: playnly and
without any exception, endeth in an vn-
reaſonable oz bzute beeſt. But that noble
counſeylour, which ſytteth lyke a kyng oz
a ruler in his hygh toure: haupnge alwaye
in remembzaunce his owne begynnynge,
thynketh no fylthy noz lowe thynge. And
he hath wherby he maye be knowen from
other, a ſceptre of puozy, bicauſe he doth cõ-
maunde nothynge but that which is ryght
and good, in whoſe top wzyteth Homere
to ſyt an egle, bycauſe that reaſõ mouting
vp to celeſtiall thynges, beholdeth from a-
boue thoſe thynges that be on the ground
diſdeynfully, as it were with egles eyes.
In ſcriptiõ, he is crowned with a crowne
of golde. Foz golde in the myſticall ſcrip-
mooſt cõmunly betokeneth wyſdome. And
the circle betokeneth, that the wiſdome of
the kyng ſholde be perfyte & pure in euery
parte. Theſe be the very giftes oz vertues
properly belongyng to kynges. Fyrſt that
they be very wyſe, that they do nothynge
amyſſe by meanes of errour & lacke of true

The ornamen-
tes of a kyng.

knowlege. And that such thinges as they knowe to be good & ryght, those onely to wyll & purpose to do: that they do nothyng agaynst the decree or iudgement of reson inordinatly, frowardly, & corruptly. And who so euer lacketh any of these two poynt es, count hym to be, not a kyng, that is to saye, a ruler but a robber.

¶ Of the diuersite of affections. Ca. v.

We ought to lyue after reason, & not after affections

Perypotetics wyll that affections sholde be reframed, only thynkyng the necessary to prouoke & to sturre a man to vertue

Stoicy be the lowers of pla which put te ate affecti- & the ward ancy of the nde onely, man were med with hes, that

OUr kynge Reason may be oppressed verily, yet bycause of the eternal law which god hath grauen in hym, he can not be corrupted, but that he shal grudge & cal backe. To whome yf the residue of the cõmunaltie wyll obey, he shall neuer cõmyt any thynge at all, eyther to be repented or of any ieopardie: but al thinges shall be and mynystred with greate moderacion, with moche quietnes & tranquillite. But as touchynge affections, verily Stoici & Perypotetici vary somwhat, thoughe both agree in this, that we ought to lyue after reason, and not after affections. But Stoici wyll whan we haue vsed for a reason (as it were a scholemayster to teache vs our fyrst principles) the affections, whiche immediatly are stered vp of the sensual powers, and become to the iudgement and true examination, what is to be ensewed or chosen, and what to be eschewed or forsaken that than

we vtterly dampne and forsake the. For than are they (as they saye) not onely no pfy to veray wysdom, but also hurtfull & noyous. And therfore they wil, that a pfyt wyse man sholde lacke all suche mocyons as diseases or sycknes of the mynde, and with moche ado some which be more gentyll graunt to a wyse man these first mocions, preuentynge reason, whiche they call fantasyes or ymagynacyons. Peripotetici teche the affections not to be destroyed vtterly, but to be refrained: & that the vse of them, is not vtterly to be refused, forbycause they thynke them to be gyuen of nature, as a pricke or a spurre. to stryre a man to vertue. As wrath maketh a man bolde & hardy, & is a mater of fortitude. Enuy is a great cause of polycy, & in lykewyse of the other. Socrates in a certayne book that Plato made, called Phedo. semeth to agre with Stoici: where he thynketh philosophy to be nothyng els but a meditacyon or practisyng of deth, that is to saye, that the mynde withdrawe her self as moch as she can frō corporal & sensible thinges, & tōuey her leise to those thinges, which be perceyued with reason only, and not of the sensyble powers. First of all therfore, thou must be holde & cōsyder diligently, all the mocions mouynges, or stering of thy mynde, & haue them surely knowen. Furthermore, thou must vnderstāde, no mocions to be so vyo-

he myghte be wounded with no darte of aduersitie or fortune sayeng also, no outward goodes of fortune nor outward gifts of nature bercāred necessarily vnto felycytye but the testimony of cōscience inwarde to be sufficient.

Perypotetycy be Aristotelics folowers, whyche say, a man aparelled with al kide of vyrtue & with a pure cōsciēce to be a good man, yet not happye or blessed, for they wyll be attitudo to reste in the act & outwarde practyse of vertue in pfytinge the comon wele. Therfore (saye they) ryches, frēdes, strēgth of body, helth,

eloquẽce/ whych lyke/ to be requyred necessaryly/ without whyche a man can not profite an other/ yet wolde they not suche thynges to be desyred for loue of the thynges thẽselfe but to profite the comõ welth & for the cõseruacyon of mankynde.

lent, but they may be eyther restrayned of reason, or elles turned to vertue. Notwithstandyng I heare euery where this contagyous opynion, that some sholde say, they be constrayned to vices. And on the other side many for lacke of knowlege of them selfe folow suche motyons as the sayenges or decrees of reason in so moche that what so euer wrath, or enuy doth cõsayle or moue them to do, that they call the zeale of god. And as thou seest one cõmune welth to be more vnquiet than an other: so is one mã more inclyned or prone to vertue, than an other. whyche difference cometh not of the dyuersyte of myndes, but either of the influence of celestyall bodyes, or elles of our ygenytoures, or elles of the brynging vp in youth, or of the cõplexion of the body. Socrates fable, of carters & horses, good and badde, is none olde wyues tale: for thou mayste se some to be borne of so moderate soft, quiet and gentyl disposicion, so easy to be handled, to be turned and wynded that without helpynes, they may be induced to vertue, & renneth forwarde by theyr owne courage without any spurrynge. To some clene contrary thou mayste perpue to haue happened a body rebellyous as a wylde & kychyng horse: so moch that he which taketh him, shall haue ynough to do & swete apace, & yet scarse with a very roughe bytte scarse with a waster & sharpe spurres, can

Some man is more prone to vyce than som.

The rebellyon of nature is to be imputed to no man.

subdue his fiersnes. If any such one hath hapned to the, let neuer the rather thy hert fayle the, but so moche the more feruently set vpon it, thinking on this wyse, not the way of vertue to be stopped or shutte vp frō the, but a larger maner of vertue to be offred vnto the. But and yf so be, that nature hath endued the with a gentyl mynde thou art not therfore streyght way better than an other man, but happyer, and yet agayne on that maner wyse art thou more happy, that thou arte also more bounde. How be it, what is he that is endued with so happy giftes of nature, which hath not haboundantly thinges ynough to wrestle withal. Therfore in what parte shal be perceyued most rage or rebellion to be in that parte reason our kynge must watche diligently. There be certein vices appropriate to euery countre, as to breake promesse, is familier to some, to some ryot or prodygalite, to some bodyly lust or pleasure of the flesshe, & this happeneth to them by the dispolicyon of their countrees. Some vyces accompany the complexion of the body, as appetyte & lust for the company of women & the delyte of pleasures & wanton sportes accōpany the sanguyne men, wrath, fyerfnes, cursed spekyng soloweth the colerycke men. Grosenes of mynde, lak of actiuitie, sluggishnes of body, & to be gyuen to moch slepe, soloweth the flumatike man. Enuy

Some vyces folowe the countrees.

Some vyces folow the complexion of the body.

Vices folowynge the age.

Vyces appropried to kynde.

An yll dysease of the mynde as somtyme recõpensed with an other good gift in properte

Yet the vyces whiche drawe nere vnto vertue be corrected.

Inwarde heupnes, bytternes, to be colyta-ry, selfe mynded, coleyn, and choliſſhe, followeth the melancolyke ylone. Some vyces abate and encrease after the age of mã as in youth, luſt of the body, waſtful expences, and raſſhenes, or coliſſhe hardynes. In olde age, nyggyſhnes, or to moche lauynge waywardnes & auarice. Some vices there be, which ſholde ſeme appropriate to kynd as fyerſenes to the man, vanite to the woman, & deſyre of wreke, or to be reuenged It toꝛtuneth now & than, that nature (as it were to make amendes) recõpenceth the diſeaſe or ſyknes of the mynde, with an other certayne contrary good gifte or property. One mã is somwhat prone or enclyned to pleaſure of worldly paſtymes, but nothyng angry, nothynge enuyous at all. An other is chaſte, but somwhat proude or high mynded, somwhat haſtye, somwhat to gredy vpon the worlde. And there be which be vexed with certayne wonderfull & fatall vices, with theſte, ſacrylege, & homycyde, which truly thou muſt withſtande with all thy myght, agaynſt whoſe aſſaulte muſt be caſt a certayne brazen wall of ſure purpoſe. On the otherſyde, ſome affectiõs be ſo nyghe neyghbours to vertue, that it is ieopardus leaſt we ſholde be diſceyued. the diuerſitie is ſo daungerous & doutfull These affections are to be corrected & amẽded, & may be tourned very wel to that ver

tue, which they most nigh resemble. Thers is some man (by cause of example) which is soone set a fyre, is hote, at ones pooked to anger with the least thing in the worlde, let hym refrayn & sobre his mynd, & he shal be bolde and couragyous, nothyng faynte herted or fearfull, he shall be free of speche without dissimulation. There is an other man somwhat holdyng, or to moch sauing let him put to reason, and he shall be called thryfty and a good housbande. He that is sōwhat flattering, shall be with moderatiō curtesy & plesaūt. He that is obstinat, may be cōstant. Solempnes, may be turned to grauitie. And he that hath to moche of folysshe toyes, may be a good cōpanion. And after the same maner of other lyghter diseases of the mynde. we muste beware of this only, that we cloke not the vyce of nature with the name of vertue, callynge heuynes of mynde grauite, crudelyte, iustice, enuy, zeale, fylthy niggishnes thryft, flateringe good felowship, knauery or rybaldry vrbanitie or meryspeakynge. The onelye way therfore to felycytie, is fyrst that thou knowe thy selfe Secondlye, that thou do nothinge after affections, but in all thinges after the iudgement of reason. Let reason be sound & pure, & without corruption, let not his mouthe be out of taste, that is to say, let hym beholde honest thinges. But thou wylte say, it is an harde thynge that

Put not the name of vertue to anye maner of vyce.

know thy selfe.

Do all thynges after the iugement of reason

Thou cõmaundest: who sayth nay? And ve
ryly the sayngе of Plato is true, what so
euer thynges be fayre & honest, the same be
harde & trauaylfull to obteyne. Nothing is
moze harde, thã that a man shold ouercome
him selfe. But thã is there no gret reward
thã is felicitie. Jheronim⁹ spake that thing
excellentlye, as he doth all other thynges,
nothyng is moze happy thã a chzistен man.
to whom is pzomysed the kyngdome of hea
uen. Nothyng is in greater peryl, than he
which euery houre is in ieopdy of his life
Nothyng is moze stronge, thã he that ouer
cõmeth the deuyll. Nothing is moze weike
than he that is ouercome of the flesshe. If
thou ponder thyne owne strẽgth onely, no
thynge is harder, than to subdue the flesh
vnto the spirite. If thou shalt loke on god
thy helper nothige is moze easy. Now ther
foze, cõceyue thou with all thy myght, and
with a feruent mynde and purpose & ykel=
lyon of thyne lyfe. And whã thou hast grou
ded thy selfe vpon a sure purpose, set vpõ
it, and go to it lustely: mans mynde neuer
purposed any thinge feruẽtly, that he was
not able to bzinge to passe. It is a greate
parte of a chzystен lyfe, to desyze with full
purpose, and with all his herte to be a chzi
sten man. That thyng whiche at the fyzste
syght oz metyng, at the first acqueyntance
oz cõming to, shall seme impossyble to be cõ
quered oz won, in pzocesse of tyme shall be

The sayengs of saynt Jerome/

To be wyllyng to be a chzisten is a great part of chzisten dome.

gentyll ynough, & with vse easy, yea & at length through custome, shal be very pleasaunt. It is a very ꝑfe saieng of Heliod⁹ The way of vertue is harde at the begynnyng but after thou haste crepte vp to the toppe, there remayneth for the very sure quietnes. No beest is so wylde, which werꝑth not tame by the craft of man. And shall there be no crafte to tame the mynde of the tamer of all thynges? that thou myght be hole in thy body, thou canst stedfastly purpose, & cõmaũde thy self for certeyne yeres to abstayne from drynking of wyne, to forbeare the flesshe, and company of women, whiche thinges the phisitian beynge a man ꝑscribed to the. And to lyue quietly all thy lyfe, cãst thou not rule thyne affectiõs no not a fewe monethes? which thing god that is thy creatoure and maker cõmaundeth the to doo? To saue thy bodye from sycknesse, there is nothynge whiche thou doest not? To delyuer thy bodye and thy soule also, from eternall dethe doest thou not these thynges which infydeles ethnicy and gentyles haue done?

The wayt of vertue in ꝑces waxeth easye.

Of the inwarde and outwarde man, and of the two partes of man, ꝓued by holy scripture. Capi. vi.

CErtaynly I am ashamed in chrystes mens behalfe, of whome the mooste

Cryst in math. saythe he came not to make peace but deuision/to set the father agayust the sonne/ the sonne agaynste his father/ the wyfe agaynste her housbande the housbande againste his wife and so forthe. The hystorye meaneth that at sometyme & in some places the housbande sholde accepte the faythe of christ only & follow his holsom doctryne & the wife sholde persecute hym/sometyme the wyfe sholde folowe christe and the housbonde persecute her/& in lykewise the son his father and the father the sonne.

part folowe as they were brute beste their affectiõs & sẽsual appetytes, & in this kind of war are so rude & vnexercised, that they do not as moche as know the diuersite bitwene reasõ & affectiõs or passions. They suppose that thing only to be the mã which they see & fele, ye & they thinke nothing to be beside the thinges which offre them self to the sensyble wittes, whan it is nothyng lesse than so. what so euer they greatly coueyte, that they thinke to be right, they cal peace, perteyne & assured bõdage, while reson oppressed & blynded followeth whither so euer the appetite or affectiõ calleth without resistẽce. This is that miserable peace which Christe the auctoure of verye peace that hath made both one, came to breke, steryng vp holsom war bitwene the father & the son, betwene the husbande & the wife bitwene those thynges which filthy cõcord had euyll coupled togither. Nowe then let the authoritie of the philosophers by lytle weyght, except those same thynges be all taughte in holy scripture, though not with the same wordes. That the philosophers call reason, that calleth Paule somtime the spirite, somtyme the inner mã, otherwhile the lawe of the mynde. That they call affection, he calleth sometyme the flesh, somtyme the body, another tyme the vtter mã and the law of the mẽbres, walke (saythe Paule) in the spirite, and ye shall not ac-

complyth the desyres and lustes of the flesshe, for the flesshe desyreth contrary to the spirite, and the spirite contrarye to the flesshe, that ye can not do whatsoeuer thinges ye wolde. And in an other place. If ye shall lyue after the flesh, ye shall dye. If ye walkynge in the spirite shall mortyfy the dedes of the flesshe ye shall lyue. Certayne this is a new chaūge of thiges, that peace sholde be sought in war, & warre in peace in deth lyfe, and in like deth, in bondage liberty, in liberty bondage. For Paule writeth in an other place. I chastyse my body and bring hi into seruytude. Here also the lybertye. If ye be led with the spirite ye be not subiecte to the lawe. And we haue not (sayth he) receyued agayne the spirite of bondage in feare, buth the spirite whiche hathe elected vs, to be the chyldren of god. He sayth in an other place. I se an other lawe in my membres repugnynge agaynste the lawe of my mynde, subduynge me to the lawe of synne, whiche lawe is in my membres. Thou redest with hym also of the vtter manne, whiche is corrupte, and of the inner man whiche is renued day by day. Plato putte two soules to be in one man. Paule in one mā maketh two men so coupled togither that neyther without other can be eyther in heauen or hell, and agayne so seperated, that the deth of the one, muste be the lyfe of the other.

Reasonne the spyryte/the inner manne/the law of the minde/be one thyng with paule.

Affection/the flesh/the body the vtter man the lawe of the membres/be one thynge with paule.

Peace/lyfe/lyberte of soule/is the warre/deth/bondage of the body.

A double man.

To the same (as I suppose) perteine those thynges which he wrote to the Corinthes The firste man was made in to a lyuynge soule. The laste Adam was made in to a spirite quickenynge: but that is not fyrste which is spirituall, but that whiche is lyuynge, than foloweth whiche is spirytuall. The fyrst manne came of the erthe, hym selfe terrestiall. The seconde came from heuen, and he him selfe celestial. And bycause it sholde more euydently appeare these thynges to perteyne not onelye to Christe and Adam, but to vs all, he added sayinge. As was the man of the erth, such are terrestiall & erthly persons. As is the celestiall man, such are the celestiall persons. Therfore as we haue borne the ymage of the erthly man, euen so nowe let vs beare the ymage of the celestial manne. For this I say brethren, that flesh and blood shall not possesse the kyngdome of heuē, nor corruption shall possesse incorruption. Thou perceyuest playnly how in this place he calleth Adam made of erth, that thyng which in an other place he calleth the flesche, and the vtter man which is corrupte. And the same thynge certaynly is also the body of deth wherwith Paule agreued cryed out Oh wretched man that I am, who shal deliuer me frō this body of deth? In conclusion Paul declaring the most diuers fruite of the flesche & of the spirite, wryteth in an

The last adam is Christ.

Jacob fygureth the spirit/ Esau the flesche

Jacob & Esau/ the sōes of Isaac & Rebecca sought in their mothers bely/ she counseyled with god/ & he answered/ Of thē shall spring two cōtrary people which sholde euer be at

other place, sayenge. He that soweth in his flesshe, shall also repe or mowe of his flesh corruptiō: but he that soweth in the spirite shall repe or mow of the spirite life eternal This is the olde debate of two twynnes Jacob and Esau, which before they were brought forth into syght, wrastled within the cloisters of the mothers bely. And Esau verely caught frō Jacob the preemynence of byrth, & was first borne: but Jacob prevēted hym agayne of his fathers blessyng. That which is carnall cōmeth fyrste, but the spirituall thynge is euer best. The one was reed, hygh coloured and roughe with heere: the other smothe. The one vnquyet & an hunter: the other reioysed in domestical quietnes. And the one also for hunger solde his right that pteyned to him by inheritaunce, in that he was the elder brother whyle he entred with a vyle pzelt and reward of voluptuousnes, fell from his natyue lybertye, in to the bondage of synne The other procured by craft of grace that whiche belonged not to hym by ryghte of lawe. Betwene these two brethren though both were borne of one bely, & at one time yet was there neuer ioyned perfyte concorde. For Esau hateth Jacob. Jacob for his parte though he quyteth not hate for hate, yet he fleeth & hath euer Esau suspected, neyther dare come within his daunger. To the lyke wyse, what so euer thyng warre/but the elder shold serue the yonger. Esau was fyrst borne & Jacob folowed holdige Esau fast by the hote. Afterwarde Esau beynge a hungred solde to Jacob his enheritaūce for a messe of potage. when Isac was olde he bade Esau toskyll some venison that I myght eate of it & blysse the or I dye. But by the deuyce & meanes of the mother Jacob stale awaye his fathers blessynge and was made loide of his brother. Then came Esau waylyng to haue a blessyng/ then answered the fa-

her. I haue made hym the lorde.

After that Jacob sawe oure lorde face to face.

affection cōfesseth or ꝑswadeth: lest it be suspected, for the doutfull credēce the cōseylour. Jacob onely sawe the lorde: Esau as one delityng i blode lyueth by the swoꝛde To cōclude whan the mother asked cōseil of the lorde, he answered, the elder shalbe seruāt to the yonger. And Isaac the father added: thou Esau shalte do seruyce to thy brother. And the tyme shal come whā thou shalt shake of & lose his yoke frō thy necke The lorde ꝓphecieth of good & obedient ꝑsons, the father of euyl & dissobediēt ꝑsons. The one declareth what ought to be done of all men: the other told afore hande what the moost parte wolde do Paule wylleth that the wyfe be obedient to her husbande for better is (saith scripture) the iniquite of the man than the goodnes of the woman. Our Eue is carnal effectiō, whose eyen the subtyle and crafty serpēt dayly troubleth and vexeth with tēptacion, & she ones corrupted goth forth & ceaseth not to prouoke and entyce the man also through cōsent to be partaker of the iniquite or mischeuous dede But what redest thou of the new woman, of her I meane that is obediēt to her husbande: I wyl put hatred bytwene the (meanyng the serpente & the woman) & bytwene her generaciō & thyne, she shal trede downe thy heed & thou shalt lay awayte to her hele. The serpent was caste downe on his brest, the deth of Christ weakened his

In good mē the spiryte whiche is ſygnified by Jacob ruleth / & the body obeyeth. In cuyll men the fleſſhe whiche is ſygnyfied by Esau ruleth on hym the empyre or domynyon of the ſpyryte.

The woman here ſygnyfyeth a carnall perſonne which chaunged by grace of faythe foloweth the bydding of the ſpirite in euery thynge.

The womā ſygureth affectiō The mā reſon.

violence, he now only leyeth awayte to her hele pryuely. But the womā through grace of fayth, chaunged as it were in to a man, boldly tredeth downe his venymous heed. Grace is encreased, and the tyranny of the flesshe is diminished whan Sara was mi nyshed and decayed, than dyd Abraham (god beynge the authour) growe and encrease. And thā she called hym not husbāde but lorde, neyther yet coulde she obtayne to haue a chylde before she was dryed vp & worē barayn. what I pray the brought she forth at the laste to her lorde. Abraham now in her olde dayes, ye & past chylde bearinge? Veryly Isaac, that is to say ioy. For as soone as affections be wored olde & are weake in a man, than at the last springeth vp that blyssed tranquilite of an innocent minde, with sure quietnes of the spirite, as it were a cōtinuall feest. And as the father let not his wife haue her pleasure without aduysemēt euen so hath he the sportyng of the children togyther suspecte, I meane of Isaac with Ismael. Sara wolde not that the chyld of a bond womā & the chylde of a fre womā sholde haue cōuersacīō to gyther at that age but that Ismael (whyle as yet youth is feruent) shold be banysshed out of presence, lest vnder a colour of pastyme, he myght entyce & drawe vnto his owne maners, Isaac yet yonge and tender of age. Now was Sara an olde wyfe & now had

Abraham had a son by his seruaunte Agar whose name was Ismael & an other by his wyfe Sara whom he called Isaac / Ismaell was moche elder then Isaac & in playeng to gyther myssen treated Isaac wherwith sara dyspleased bad Abrahamputte awaye thy seruaunte Āgar with her son also which Abraham was lothe to do / but god cōmanded hym to obey his wyues requeste.

Let youth flee the occasion of synne.

brought forth Isaac, yet mistrusteth Abra hã except ỹ ãswer of god had approued his wyues coũsell. He is not sure of the womã vntyll he herd of god: al thinges ỹ Sara hath layde to the, heare her voyce. O happy old age of the, in whom so mortyfied is the carnall mã made of the erth, that he in nothynge belyeth the spirite. which agrement whether in all thynges ghyte may happē to any mã in this lyfe or no, verely I dar not affirme: paduenture it were not expedient For euē vnto Paul was giuē vnquietnes & trouble of the flesshe, the messēger of Sathan to vexe him withall. And at the third tyme whan he desyred the lord to haue the messēger taken frō him. Thā had he none other ãswer but only this. Paule my grace is sufficiēt for the. For strēgth is wrought & made ghyte in weakenes. In dede this is a new kynd of remedy. Paule lest he shold be proude, is tempted with pryde, that he might be strong in Christ, he is cōpelled to be weake in him self. For he bare the treasure of celestiall reuelacions in a vessell of erth: that the excellencie shold depēde of the myght of god, & not of himselfe. which one example of the apostle putteth vs in remēbrañce & warneth vs of many thinges. First of all that whan we be assauted of vyces, imediatly we must gyue our self to prayer and often tymes desyre helpe of god. Moreouer that temptacions to perfyte men ar

Trouble of the flesh is expedyent to the exercyse of vertue & custody of humylyte.

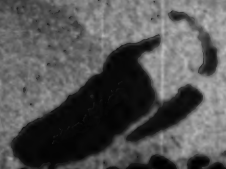
when thou art temted fall to prayer.

not perylous: but also are very expedient to the ꝛtinuaūce and ꝓseruig of vertue. Last of all we be admonyshed that whan all other thynges are full tamed, than the vyces of vayneglory euen in the cheke tyme of vertues, layeth awayte: & that the vyce is as it were Hidra whō Hercules fought withall, a quiche monstre longe of lyke and fruitfull, by reason of her owne woundes which at the last ende whā all labours be surrcome can scarce be distroyed. Neuertheles cōtynuall & ipoztunate labour ouercometh all thynge: In ỹ meane tyme while thy mynde rageth & is vexed w vehement sturbations, by all maner meanes thzuste togyther, pull and dzaw downe, beholde & bynde fast this Protheus w tough bādes, whyle he goeth abought to chaūge himselfe in to al wonderful thinges, in to fyre, into the shape of some terrible wilde beest, & in to a rēning ryuer, & neuer leaue hym vntyl he come agayne I to his owne natural likenes and shape. what is so lyke Protheꝰ, as is the affections & apperytes of soles which dzaw them somtime into beestly and bodyly lust, somtymes into made yre oz wzath; other whyle into poyson enuy and straunge fascions of vyces & Agreeth it not well that the excellent connynge poete Vyrgyll sayd than shall diuers ſimilitudes and fascions of wylde beastes delude and mocke, for sodaynly he will be a fearfull swyne, hydra was a serpente with manye heddes of whiche one was immortall with her foughte hercules & whē he smote of one heed. vii sprange for it/ At the laste he fought with a burning sword and so sered he their neckes that they coude no more sprynge.

Protheus that is to say affection must be holden downe.

Protheus is a god whiche chaūgeth hims to all maner fayeyons / he is a grete ppḥesier but he wyll tell nothing without cōpulsion.

Vyrgyll reherseth of aresteus which had lost his bees & cosyn



felled with his mother cirene a goddes how he myght restore the agyne she sent him to Dede. & taught a craft to bind hym vntyll he had tolde/ the trouth/ then taught Proteus how of a deed ¶ purified ope they myght be restored agayn Jacob wrastled with an aungell all nyght. whō in the mourning he wolde not let go vntyll he had blessed hym in the same place/ the aungell smote his thygh and the synnewe shranke so that Jacob halted on the one leg after that.

and foule tygre, and a dragon ful of scales and a lyoneesse with a redde mane, or shall counterfayte the quicke sounde of the flame of fyre. But here haue I remēbraūce what foloweth. The more he chaungeth hym self in to all maner of similitudes, the more my sonne (sayth Virgyll) straine thy tough bandes. And also bycause we shal not nede to returne agayne to fables of poetes, thou shalte by thensample of the holy patryarke Jacob lerne to endure & to wrastle lustely all nyght vnto the morninge of gods helpe begyn to gyue lyght. And thou shalte saye, I wyll not lette the departe except thou shalte haue giuen me thy blessing first. But what rewarde of this victory & great vertue that myghty & excellent stronge wrastler obtayned, it is certaynly very profytable to here. First of all god blessed hym in that same place. For euermore after that the temptacion is ouercome, a certayne syngular encrease of diuine grace is added vnto a man, wherby he sholde be an other tyme moche more surely armed than he was before agaynst thassaulte of his enemye. Furthermore by touchyng the thygh the synewe of the conqueroure wyddered and shronke, and he began to halte on the one fote. God curseth them by the mouthe of his prophete whiche halte on both their fete, that is to say, them which wyll both lyue carnally, & please god also. But thy

be happy to whome carnall affections be so mortyfyed, that they beare sleane most of all to the right sore, that is, to the spirytte. Fynally his name was chaunged: of Jacob he was made Israell, and of a belye wrastler, a quyet person. After thou haste chastyed thy flesshe, and crucyfyed it with vyces and concupyscences, than shall tranquilitie and quietnesse without all trouble come vnto the, that thou mayste be at leyser to beholde the lorde, that thou mayst taste and see that the lorde is pleasaunte and swete, for that thynge is sygnyfyed by Israell. God is not sene in fyre, or in the worlde wynde and trouble rage of temptacions but after the tempest of the deuyll (yf so be thou shalte endure perseuerantly) folowerth the hyssynge of a thynne ayre or wynde of spirituall consolation. After that ayre hath brethed quyetly vpon the, than apply thyne inwarde eyen, and thou shalte be Israell, and shalt say with hym I haue sene my lorde, and my soule is made hole. Thou shalte se hym that sayde: no flesshe shall se me. Consydre thy selfe diligently yf thou be flesshe, thou shalte not se god yf thou se hym not, thy soule shall not be made hole. Take heede therfore that thou be a spirite.

God appereth after a greate tempest.

De bathe walked. xl. dayes & xl. nyghtes vnto the mount of Oreb where he prayed in a caue / & voyce bad hym come forth & stande afore god / and then came a great wynd then a quakige the fyre / & god not in the fyre then folowed the hyssynge of thynne ayre / and then appered god to Elyas.

Of thre partes of man, the spirite, the soule and the flesshe. Cap. vii.

Origene in his fyrste boke vpō the epistle of.s. paule to the romains maketh this diuision.

THese thynges afore written, wer̄ I haue a greate deale more than sufficient: neuer the lesse that thou mayste be somwhat more sensybly knowen vnto thy selfe, I wyll reherse compendyously the dyuysion of man, after the discrypcyon of Origene, for he foloweth Paule, makynge thre partes, the spirite the soule, and the flesshe, whiche thre partes Paule ioyned togyther, writing to the Thessalonienses. That your spirite (sayth he) your soule & your body may be kepte clene and vncorrupte that ye be not blamed or accused at the comyng of our lorde Jesu Christ And Esayeas (leuyng out the lowest part) maketh mencion of two sayenge my soule shall desyre & longe for the in the nyght, ye and my spirite and my herte strynges I wyll wake in the morynynges for to please the. Also Danyel sayth, let the spirites, and soules of good men laude god. But of the which places of scrypture Origene gathereth not agaynste reason the thre portions of mā, that is to wete, the body, otherwise called the flesshe, the moste vyle part of vs. wherin the malitious serpent thrōugh ongynall trespace, hath wryten the lawe of synne, wherwithall we be prouoked to fil-

The flesshe.

thynes, and also yf we be ouercome we be coupled & made one with the deuyl. Than

The spirite.

the spirite wherin we represent the similitude of the nature of god, in whyche also our

mooste blyssed maker after the ozygynall paterne and example of his owne mynde hathe grauen the eternall lawe of honesty with his figer, that is with his spirite the holy goost. By this part we be knyt to god and made one wt him. In the thyrd place and in the myddes betwene these two he putteth the soule, which is a parte taker of the sensible wyttes & naturall mocions. Whe as one in a sedicious & wrangling cō mune welth must nedely ioyne her selfe to the one parte oz the other, she is troubled of both partes, she is at her liberte to whe ther part she wyl enclyne, if she forsake ꝑ flesshe and conuey her selfe to the partes of the spirite, she her selfe shall be spūall also. But and yf she cast her selfe downe to the appetytes of the body, she shall growe out of kynd into ꝑ maner of that body. This is it that Paule ment writing to the Cho rintes. Remembre ye not that he that ioy neth hym selfe to an harlot is made one bodye with her: but he that cleueth to the lorde, is one spirite with hym. He calleth the harlot the frayle & weake parte of the man. This is that pleasaunt & flateryng womā, of whom thou redest in the second chapiter of prouerbes on this wise. That thou mayst be delyuered from a straunge woman, and from a woman of an other countre, which maketh her wordes swete and pleasaunt, and forsaketh her husbād

Thou must remēbre the soul & the spirite to be one substaūce/ but in the soule be many powers as wit wyll/ memory but the spirite is the mooste pure & hardest fro corruption the mooste high & diuine portiō of our soule.

Capar of god Immediatly where in god hath grauen the law of honest that is to saye the lawe natu rall after the similitude of the eter nal lawe of his owne mynde.

fro whome she was maried i her youth, and
hath forgotten the promise she made to her
lorde god, her house boweth downe to deth
and her path is to hell. who so euer goeth
in to hell, shall neuer returne, nor shall at-
tayne to the path of life. And in the. vi. chap.
That thou mayste kepe the frome an euill
woman, and from the flattering tonge of a
straunge woman let not thy harte meite on
her beautye, be not thou disceyued with
her beckes, for the pryce of an harlotte is
scarce worth a pece of bryde, but the wo-
man taketh away the pretious soule of the
manne. Dyd he not whan he made men-
tion of the harlot, the herte and the soule ex-
presse by name thre partes of man. Agayne
in the. ix. chapiter. A foly she woman euer
badlynge and full of wordes, swimming in
pleasures, & hath no knowyng at all, sytteth
in the dores of her howse vpon a stoole in
an hyghe place of the cyty to cal them that
passe by the waye and be goynge in their
iourney, whoso euer is a chylde, lette hym
bourne in to me, & she sayd vnto a fole & an
herteles person, water that is stollen is pleas-
santer, & breed that is hyd pryuely, is swe-
ter. And he was not ware that there be gy-
antes, and their gestes be in the bottom of
hell. For who so euer shall be coupled to
her he shall discende in to helle. And who
so euer shall departe fro her, shall be saued
I beseche the, with what colours coulde

more workmanly haue ben paynted and
set out eyther the venymous entycemen-
tes and wanton pleasures of the poyso-
ned flesshe, prouokinges and temptynge the
soule to fylthynesse of synne, or elles the
importunite of the same, crying & stryuing
agaynst the spirite, or the wretched ende
that foloweth, whan she dothe ouercome
the spirite. To conclude therfore, the spi-
rite maketh vs goddes, the flesshe maketh
vs beestes, the Soule maketh vs men,
the spirite maketh vs religyous, obedy-
ente to god, kynde and mercyfull. The
flesh maketh vs dispysers of god, dysso-
bedyente to godde, vnkynde and cruell.
The soule maketh vs indyfferente, that is
to saye, nether good nor badde. The spy-
rite desyreth celestyall thynges, the flesh
desyreth delycate and pleasaunt thynges
The soule desyreth necessary thynges the
spirite caryeth vs vp to heuen, the flesshe
thrusteth vs downe to hell. To the soule
nothynge is imputed, what so euer is car-
nall or sprynged of the flesshe, that is fyl-
thy, whatsoeuer is spirituall procedynge
of the spirite, that is pure, perfyte and god
ly, whatsoeuer is naturall & procedeth of
the soule, is a meane & indyfferent thynge
nether good nor badde. wylte thou more
playnly haue the dyuersitte of these thre
partes shewed vnto the as it were with a
mayres fynger? certaynly I wyll assaye

Thou arte vnder the reuerent feare of thy
parētes: thou louest thy brother, thy chyl-
dren & thy frende: it is not of so great vtue
to do these thynges, as it is abhomynable
not to do them. For why sholdest thou not
beyng a chrysten man, do that thinge which
the gentyles by the teachynge of nature do
ye whiche brute beastes do? That thynge
that is naturall shall not be imputed vnto
meryte. But & art come in to suche a strayt
case, that eyther the reuerence toward thy
father must be despysed, the inwarde loue
towarde thy chyldren must be subdued, the
benuolence to thy frende set at naught, or
god must be offended. what wylt thou now
do? The soule standeth in the myddes by-
twene two wayes: the flesshe cryeth vpon
her on the one syde, the spirite on the other
syde. The spirite sayth, god is aboue thy
father, thou arte bounde to thy father but
for thy body only. To god thou art bound
for all thynge that thou hast. The flesshe
putteth the in remembraunce, sayenge. Ex-
cept thou obey thy father he wyll dyshe-
ryte the, thou shalte be called of euery man
an vnkynde and vnnatural childe, loke to
thy profyte, haue respect to thy good name
and fame. God eyther dothe not se, or els
dissimuleth and wetyngly loketh beside it,
or at the lest wyl be soone pacified agayn.
Now thy soule doubteth, now she waue-
reth hyther and thyther: to whether of ey-

That which
is naturall
deserueth no
rewarde.

ther parte she tourne her selfe, euen that same shall she be what soeuer that is she goeth vnto. If she obey ỹ harlot the flesh she (the spirite despyled) she shall be one body with the flesh. But and yf she lyft vp her selfe and ascende to the spirite (the flesh set at naught) she shall be transpoled & chaunged in to the nature of ỹ spirite. After this maner accustome to examyne thy selfe prudently. The errour of those mē is exceding great which oftentimes wenen that thing to be perfite vertue and goodnes which is but of nature, & no vertue at all. Certayne affections somwhat honest in apperance & as they were disguysed with vysers of vertue, disceyuen negligent ylone. The iudge is hasty and cruel against the felon, or him that hath trespased the lawe, he semeth to himselfe constant, & of gesuite, vncorrupt and a man of good conscience. wylte thou haue this man discussed? If he fauour his owne mynde to moche and folowe a certayne naturall rygorousnes, without any greefe or sorow of mynde, paduenture with some pleasure or delectation, yet not leanynge from the office & duty of a iudge, let hym not forthwith stand to moche in his owne conceyte. It is an indifferent thynge that he dothe. But yf he abuse the lawe for pryuate hate or lucre, now is it carnall that he dothe, and he cōmytteth murther. But & if he fele greate sorow in his mynde

The soule doubteth.

Some affections be dysgysed with vyers of vertue.

An example of the Judge.

hytanse he is compelled to destroy and kyll hym whome he had leuer haue amended and saued. and also enioye punyshmens accordynge to the trespace, with suche a mynde, with suche sorowe of herte, as the father cõmaundeth his singularly beloued sone to be smytte, launced, or seared: of this maner shall it be spirituall that he dothe.

Some men reioyce naturally with some certeyne thynges

The moste parte of men through proneste of nature and some specyall propertye, eyther reioyce or abhorre certeyne thynges Some there be whom bodyly lust tyckleth not at all, let not them by & by ascribe that vnto vertue, which is an indifferent thyng For not to lacke bodyly lustes, but to ouercome bodyly lust, is the office of vertue. An other man hath a pleasure to fast, a pleasure to be at masse, a pleasure to be moche at church & to say a great deale of Psalmodye examyne after this rule that thynge which he doth.

The rule of true prye.

If he regarde the cõmune fame of aduauntage, it smelleth of ỹ flesshy and not of the spirite. If he do folow but his owne inclinacion (for he dothe that whiche pleaseth his owne mynde) than he hath not, wherof he ought so greatlye to reioyce, but rather wherof he ought to feare. Beholde a ieoperdous thynge vnto thy selfe. Thou prayest and iudgest hym that prayeth not. Thou fastest, and condempnest him that fasteth not. who so euer doth not that thou doest, thou thyn-

Let a christen man marke this well.

deſt thy ſelfe better than he, beware leaſte thy faſte pertayne to thy fleſhe. Thy bro-ther hathe nede of thy helpe, thou in the meane ſpace mombleſt vp thy prayers vn-to god, & wylte not be knowen of thy bro-thers neceſſytye. God ſhall abhorre theſe prayers, for how ſhall god here the while thou prayeſt, whan thou which arte a man canſt not fynde in thyne herte to heare an other man. Perceyue alſo an other thyng Thou loueſt thy wyfe for this cauſe one-lye, that ſhe is thy wyfe? Thou doeſt no greate thynge, for this thynge is commune as well vnto infideles as to the. Or elles thou loueſt her for none other thynge but bycauſe ſhe is to the pleaſant and alſo dele-ctable. Thy loue nowe draweth to thy fleſhewarde. But thou loueſt her for this thynge chefelye, bycauſe thou haſte perce-ued in her the ymage of Chryſt, whych is godly reuerence, modeſty, ſobrenelle, cha-ſtite, and nowe loueſt not her in her ſelfe, but in Chryſte, yea, rather Chryſte in her. After this maner thou loueſt ſpiritualiye Notwithſtandynge we ſhall ſaye more of theſe thynges in theyr places.

The chaſt loue toward thy wyfe.

Certayne generall rules of true chryſten lyuyng. Ca. vii

NOw forbycauſe we haue opened as me ſemeth the way (howe ſoeuer ye

haue done it) and haue prepared as it were certayne stuffe and mater vnto the thynge which was purposed. we muste haste to that whiche remayneth, leest it sholde not be an Encheridion, that is to saye, a lytell treatyse handsome to be caryed in a manneg hand, but rather a greate volume, we will endoyce to giue certayn rules; as they were certayne poyntes of wrastelyng, by whose gyding & conueyaunce, as it were by the gydyng of the threde of Dedalus, we may safely plunge vp out of the dyrnde errours of this worlde, as out of Labirinth? whiche is a certayne comberous maze, & come vnto the pure and clere light of spirituall lyuyng. None other science is there which hath not her rules. And shall the crafte of blyssed lyuyng onely, be without the helpe of almaner preceptes? There is without faylc a certeyne crafte of vertuous lyuing and a dyscyplyne, in whiche who so euer exercyse them selfe manfullye, them shall fauoure that holye spirite, whiche is the promoter and brynger forwarde of all holy endoycement and godly purposes. But who so euer sayth, depart from vs we will not haue the knowlege of thy wayes, these men the mercye of god refuseth, bycause they fyrst haue refused knowlege. These rules shall be taken partly of the persone of god, of the persone of the deuyll, and of our persone partly of the thynges that is

Encheridion.

Learne the crafte of verse.

to say of vertues & vyces, and of thynges to them annexed, partely of the mater or stuffe wherof vertues or vyces be wrought They shall prohybite syngulerly agaynst thre euyls, the remanentes of ozygynall synne. For though baptisme haue wyped awaye the spotte, yet there cleueth styll in vs as certayne thynge of the olde disease left behynde both for the custodye of humilitie, and also for the mayntenaunce of vertue. These euyls be blyndnes, the flesshe and infirmitie or weaknesse. Blyndnesse with the myst of ignoraunce dymmeth the iudgement of reason. For partly the synne of our fyrst progenytours, hath not a lytle dusked that so pure a lyght of the countenaunce, resemblaunce or symylytude of god which our creatour hath shewed vpon vs. And moche more corrupte byngynge vp leude company, frowarde affections, derknes of vyces, custome of synne hath so cancred it, that of the lawe graue in vs of god scarce any signes or tokens doth appere. Than as I began, blyndnes causeth that we in the election of thinges be as good as halfe blynded & disceyued with erroure, in the stede of the best, folowynge the worste, preferryng thynges of les valure, before thinges of great price. The flesshe troubleth the affection so moche, that euen thoughe we know what is best, yet loue we the cõtrary. Infirmitie and weaknes maketh vs

that we beynge ouercome, eyther with ydy-
lousnes or with temptacion, forsake the
vertue which we had ones gotten and at-
tayned. Blyndenes hurteth the iudgement
the flesshe corrupteth the wyll: infirmitie
weaketh constancie. The fyrst poynt ther-
fore is, that thou can discerne thinges to be
refused, from thynges to be accepte, & ther-
fore blyndnes must be taken away: lest we
stomble or stager in the electon of thinges.
The nexte is, that thou hate the euyll as
soone as it is ones knowen, and loue that
whiche is honest and good: and in this
thynge the flesshe must be ouercome, leest
cõtrary to the iudgement of the mynde, we
shoulde loue swete and delectable thynges
in the stede of holsome thinges. This thyrd
is that we cõtynue in these thinges which
we began wel: & therfore ✠ weakenes must
be vnderset, lest we forsake the way of ver-
tue & great shame, thã if we had neuer
about to walke or entre therin. Igno-
raunce must be remedyed, that thou mayst
se wh eh way to go. The flesshe must be ta-
med, lest she lede the aside out of the highe
way ones knowen, into the pathes. Weake-
nes must be comforted, lest whan thou hast
entred into ✠ strayght way, thou shouldest
eyther faynt or stop or turne backe agayn
or lest after thou hast ones set thy hande to
the plow thou beholdest lake backwarde, but
must reioyce as a stronge gyaunte to haste

Euyll must be knowen & had in hate.

Perseuerãce must be had.

the way, euer stretchyng forth thy selfe to those thynges which be afore the, without remembrance of those thynges whiche be behynde the, vntill þ mayste lay hande on the rewarde appoynted, & on the crowne promysed to them þ continue. Vnto these thre thynges therfore, we shall apply certayne rulers accordyng to ours lytle power.

☞ Agaynst the euyll of ignorannce the fyrst rule. Capitulo. ix.

BVt in as moche as fayth is the onely gate vntō Chryst, the first rule muste be that thou iudge very well bothe of him and also of scripture, gyuen by his spirite & that thou byleue not with mouth onelye, not farntly, not negligently, not doubtfully, as the cōmune rascall of christen men do: but let it be set faste and immoueable throughout all thy brest, not one iott to be contayned in them, that appartayneth not greately vnto thy helthe. Let it moue the nothyng at all, that thou seest a great part of men so lyue, as though heauen and hell were some maner tales of olde wyues, to feare or flatter yonge chyldren withal but byleue thou surelye, and make no haste. Though the hole worlde shulde be madde at ones, though the elementes shoulde be chaūged, though the aungels shulde rebell: yet verilie can not lye, it can not but come,

we must iudge wel of scryptures

Counterfeyt not euyl gloses

probations of christen fayth

whiche god tolde before thoulde come. If thou byleue he is god, thou muste byleue nedes that he is true also. On this wyse thynke without wauerynge, nothynge to be so true, nothynge to be so sure, and without doute of these thynges, which thou heareste & thyne eares, whiche thou presently beholdest with thyne eyen, which thou handlest with thy handes, as these are whiche thou redest in the scriptures, which god of heuen that is to say, verity gaue by inspiration, whiche the holy prophetes brought forth, and the bloode of so many martyrs hath approued: vnto which nowe so many hundred yeres the consente of all good men hath agreed & set theyr seales: whiche Christ here beynge in fleshe bothe taught in his doctrine and expressly represented or counterfayted in his maners and lyuing. Vnto whiche also myracles beare wytnes whiche the deuyls confesse, and so moche byleue, that they quake and tremble for feare. Last of all, which be so agreable vnto the equitie of nature, whiche so agree bytwene them selfe, & be euery where lyke them selfe, whiche so rauisheth the myndes of them that attende, so moueth and chaungeth them. If these so great tokens agree vnto them alone, what the deuyls madnes is it to doubte in the fayth? At the lest way of thynges passed, make a coniecture of thynges to come. How many and

how great thynges also, howe incredyble to be spoken dyd the prophetes tell before of Chryst: which of these thinges came not to passe: shall he in other thynges discerne which in them discerned not? In conclusyon the prophetes lyed not, & shall Chryst the lorde of prophetes lye? If with this and suche other lyke cogytacyons, thou often styrre vp the flame of fayth, and than feruently desyre of god to encrease thy faith. I shall meruayle if thou canst be any longe tyme an euyll man. For who is all togyther so vnhappy and full of mysscheke, but that he wolde departe from vyces, yf so be he vtterlye byleued that wyth these momentany pleasures, besyde the vnhappye vexation of conscience and mynde, is purchased also eternall punishementes. On the other side, yf he surely byleued, for this tempozall and lytle worldly vexation, to be gyuen vnto good men an hundred folde ioye of pure conscyence, and at the laste, lyfe immortall.

The seconde rule. Cap. xi.

LEt the firste poynte be the, fore that thou doute in no wyse of the promyses of god. The nexte, that thou go vnto the way of lyfe, not slouthfully, not fearfully: but with sure purpose, with all thy hert, with a confydent mynde, (yf I may so say, with

we must entre into the waye of helth or saluacion boldly and with a lusty corage.

Egypte sygny-
fyeth bōdage/
affliction/ vy-
ces & vayn̄es
The Israelyte
being a pōgred
in deserte wyl-
lyed to go back
agayn to Egip
te/ sayenge to
Moyses howe
happi were we
whan we sate
there by the
pottes of flesshe

Lot was cōmā
ded to departe
hastely out of
Sodoma & not
to loke bake/
his wyfe loked
back & was tor
nyd in to a salt
stō/ so we may
neyther with
the Israelytes
desyre to go
backe agayne
to the pleasurs

Lucke myndē as he hath that wolde rather
fyght than dryncke: so that thou be redy at
all houres for Chrystes sake to lese bothe
lyfe & goodes. A slouthfull man wyl & wyl
not. The kyngdome of heuen is not goten
of negligent & recheles ylons, but playnly
reioyseth to suffre vyolence: And vyolente
ylons vyolently obtayne it. Suffre not the
affectiō of them whome thou louest synguy
larly to holde the backe hastynge thyther
warde let not the pleasures of the worlde
call the backe agayne: lette not the care of
thy housholde be any hyndrauncē to the.
The chayne of worldly besynesse muste be
cut asonder, for surely it can not otherwise
be loosed. Egypte must be forsaken in suche
maner, that thou turne not agayne in thy
myndē at any tyme vnto the flesh pottes.
Sodoma must be forsaken vtterly hastely,
ye & at ones: it is not laufull to loke backe.
The womā loked backe, and she was tur-
ned in to the ymage of a stone. The man
hath no leyser any where to abyde in the
regyon, but is coummaunded to haste in to
the mountayne, oncelesse he had leuer pe-
rysshe. The prophete cryeth out that we
sholde flee out of the myddes of Babylon.
The departynge of Israelyte from Egypt,
is called flyght or ronnyng awaye. we be
commaunded to flee oute of Babylon ha-
stely, and not to remoue a lytell and a lytell
slowly. Thou mayste se the moste parte of

men prolonge the tyme, and with verye
lowe purpose go aboute to flee frome vy
ces. whan I haue ones rydde my selfe out
of suche and suche maters, saye they, pe
whan I haue brought that and that bely
nes to passe. Oh fooles, what a yf god this
same daye take agayne thy soule fro the:
perceyuest thou not one besynes to ryse of
an other, and one vyce to call in an other.
why rather doest thou not to daye that
thynge whiche the lonee thou doest, the
easyer shall it be done: Be dylygent some
other where in this mater to do rashely,
to ronne heedlonge, and sodaynly, is chefe
of all and mooste profytable. Regarde not
nor ponder howe moche thou forsakest:
beyng sure that Christ onely shall be suffi=
cient for all thynges. Onely be bolde to cō=
myt thy selfe to hym with all thyne herte.
He thou mistrust thyne owne selfe. Ad uē=
ture to put vnto hym all the gouernaunce
of thy selfe. Trust thy selfe no longer:
but with full confidēce cast thy selfe frome
thy selfe to hym, and he shall receyue the.
Cōmyt thy care and thought to the lorde,
and he shall nourysshe the vp, that thou
mayst synge the song of the same prophete.
The lorde is my gouernour, and I shall
lacke nothynge. In a place of pasture he
hath set me, by the water syde of comforte
he hath brought vp me, he hath conuerted
my soule. Be not mynded to parte thy selfe

of Egypt & vy
ces cysynne ney
ther with the
wyfe of Lotte
may loke back
agayn to our ol
de cōuersacion.

There may be
no prolongyng
tyme in flyeng
vyces.

Confyden:ce in
god.

Serue Christe
all to gyther/a
no maruelles.

in to two: to the worlde and to Chryste. Thou canneſt not ſerue two maiſters: there is not felowſhyppe betwene god and Belial. God canne not awaye with them whiche haulte on bothe theyr legges: his ſtomache abhorreth theym whiche be neyther hote nor colde, but luke warme. God is a very ialouſe louer of ſoules: he wyll poſſeſſe onely and all togyther that thynge whiche he redemed with his bloode. He can not ſuffre the felowſhyp of the deuyll whome he ones ouercame by his deathe. There be but two wayes onely. The one whiche by folowynge the affections ledeth to perdition. The other whiche throughe mortyfyenge of the fleſſhe: ledeth to lyfe. why doutteſt thou in thy ſelfe. There is no thyrde waye. Into one of theſe two thou muſte nedes entre, wylt thou or wylt thou not. what ſo euer thou arte, or of what degree, thou muſte nedes entre in to this ſtraye waye, in whiche fewe mortall men walke. But this waye Chryſte hym ſelfe hathe trode, and haue troden ſythe the worlde beganne, who ſo euer pleaſed god This is douteles the ineuytable neceſſitie the goddeſſe Adraſta. It can not be chaſen but yf thou muſte be crucyfyed with Chriſt as touchynge the worlde, yf thou purpoſe to lyue with Chryſt. why lyke fooles flatter we oure ſelfe. why in ſo weyghty a matter diſceyue we our ſelfe? One ſaith, I am

Two wayes onely / the one of ſaluatiõ / the other of ꝑditiõ

Adraſta nemeſis or Rhãmuſis is a godeſſe whiche puniſſheth inſolency & forbiddeth that any man ſhuld ſeke to hyghe yf any ſo do eſcapeth not vnpunyſhed thoughe it be

not of the clergy or a spirituall man, I mā of the worlde, I can not but vse ỹ worlde An other thynketh, thoughe I be a preest yet am I no monke, let hym loke vpon it. And the monke also hath sonde a thyng to flatter hym self withall, though I be a monke sayth he, yet am I not of so straynte an ordre as such. ꝛ such. An other sayth. I am a yonge man I am a gentle mā, I am ryche I am a courtier. ꝛ to be short, a pyece, those thynges pertayne not to me whiche were spoken to thapostles. Oh wretche than a preyneth it nothinge to the that thou sholdest lyue in christe If thou be in the worlde in Chryst thou art not. If thou cal the skye the erth, the see, and this cōmune ayre the worlde, so is there no man which is not in the worlde. But ꝛ yf thou call the worlde ambition, desyre of honour, promotion. or authoritie, pleasures, couetousnes, bodyly luste, certaynly so art thou worldy, a christen manne thou art not. Chryst spake indifferently to all men, whosoeuer wolde not take his crosse ꝛ folowe hym, coude be no mete man for hym, or be his disciple. To dye with Chryste as touchynge the flesshe, is nothyng to the, yf to lyue by his spirite pertayneth nothynge to the To be crucifyed as touchīg the worlde, ptaineth nothyng to the, yf to lyue godly or in god ptayne nothyng to the. To be buried togy ther ỹ Christe belongeth nothynge to the,

never so late, yf any be to su. of insolency we saye take hede Erasmus seeth the well ynoughe.

Euery man putteth to an other the lyfe of Chryste and sayings of his apostles.

The worlde.

The reward is gyuen to hym that laboreth.

ye to atayle agayne to eternall glory, belong nothyng to the. The humilitie, pouerte, tribulation, vyle reputacion, the labourous agonyes & sorowes of Chryste, perteyn no thynge at all vnto the, yf the kyngdome of hym pertayne nothynge vnto the. what can be more leude than to thynke the rewarde to be cõmune as well to the as to other, & yet neuertheleſſe to put the labours wherby the rewarde is obteyned, from the to a certayne fewe persons. what can be more wanton or nyce than to deſyre to raygne with the heade, and yet wyll take no paine with hym. Therfore my brother loke not ſo greatly what other men do, & in comparyſon of them flatter or pleaſe thy ſelf. To dye as touchinge ſynne, to dye as touching carnall deſires, to dye as touchynge the worlde is a certayne harde thinge, & knowen to very fewe, ye thoughe they be religious, & yet is this ỹ cõmune & generall profeſſion of all chriſten men. This thynge a greate while agone thou haſt ſworne & holyly ymyſed in the tyme of baptiſme. Thã which vowe, what other thing can ther be eyther more holye or religious, either we muſt perych, or els without excepcion, we muſt go this way to heich, whether we be kyngs or pore plow mẽ. Notwithſtanding though it fortune not to al men to attaine the perfyte counterfaytyng & folowing of the heed, yet al muſt enforce with fete and

handes to come therto. He hathe a greate parte of a chrysten man, whiche with all his herte, with a sure and stedfast purpose hath determyned to be a chrysten man.

¶ The thirde rule. Capit. xi.

But leest that thynge feare the frome the way of vertue, bycause it semeth sharpe and greuous, partly bycause thou muste forsake worldly cõmodities, partely bycause thou must fyghte contynually a-gaynst thre very cruell ennemyes, the flesh ỹ deuyll & the worlde, set this thirde rule before the alway. Beare thy selfe in hande ỹ all the fearfull thyngs & fantasyes, which appere forthw vnto the, as it were i to ỹ first enteynge of hel, ought to be counted for a thing of naught, by the exãple of virgils Eneas. For certaynly if ỹ shalt consydre ỹ very thing cõ what groundly & stedfastly (letting at naught these aparant thinges which begile thyne eyen) thou shalte perceyue that none other way is more cõmodyous than the way of chryste. Thoughe thou accoũte this thinge not at all, that this waye onely leadeth to eternall lyfe, ye & thoughe thou haue no respecte vnto the rewarde. For (I beseche the) what kynde of lyuynge after the cõmune course of the worlde, is there that thou canst chose, in whiche thou shalte not beare, & suffre many thinges habouns

Eneas i the .vi. booke of virgill went downe in to helle accompanyed wyth the ypheteresse sybyll in the fyrst entry and appered many fantasyes and wonderfull mõstres not so perylious in dede as they apered

danely, both carefull and greuous? who is he, that knoweth not the lyfe of courtyers to be full of greuous labourr, and wretched myserye, except it be eyther he, that neuer proued it, or certaynly a very naturall foole? Oh immortall god, what bondage muste be suffred there, howe longe, and howe vngodlye, euen vnto the lyues ende? what a combrous besynes is there in seksynge, in purchasynge the Princes loue and fauoure. A man muste flatter to obtayne the fauoure of all suche as maye eyther hynder or farther one. The countenaunces muste nowe and than be fayned and newe fashyoned. The iniuryes of the greater men, must be whyspered & muttered with scylence secretly. Consequently what kynde of euyll lyfe can be ymagyned, wherof the lyfe of warryours is not full? Of eyther lyfe mayst thou be a very good wytnesse, whiche haste lernyd bothe at thyne owne peryll. And as touchynge the marchaunt man, what is it that he eyther dothe not, or suffreth not, seynge pouertie, by see, by lande, thzough fyre & water? In matrymony, what amountayne of houshold cares be there? what myserye feale not they there, whiche proueth and hath experience therof. In berynge of offices, how moch veracion? howe moche labour? & how moche perill is there? whiche way soeuer thou turne thy selfe, as huge

The lyfe of warryours.

The lyfe of marchauntes.

The misery of matrymony.

In bearinge of offices.

cõpany of incõmodities meteth the. The very life of moztall men of it selfe without addicion of any other thyng, is cõbzed and tangled with a thousand mysteries: which be cõmune and indifferent, as well to good as bad. They all shall growe in to a greate heape of merytes vnto the, yf they shall fynde the in the way of Chzist. If not, they shall be the moze grenous, mozeouer fruitelesse, and yet must neuertheless be suffred. whosoeuer be lowdyours in this wozlde: fyrste howe manye yeares do they parte, blowe, sweate, and canualle, the wozlde, tourmentyng them selfe with thought and care: mozeouer, foz how tranlytozy, and thinges of naughte: Aaste of all, in how doutfull hope: Adde to this, that there is no rest oz eaſement of mysteries, in so moch that the lenger that they haue laboured, with the moze greke they do labour. And whan all is paste, what shall the ende be of so tedyous and labourous a lyfe, verylye eternall punyshemente. Go vpwe and with this lyke compare the waye of vertue whiche at the fyrste seaseth to be sharpe, in pzoesse is made eaſyer, is made pleasaunte and delectable, by whiche waye also we go with very sure hope to eternall felycite, were it not the vttermoste madnesse, to haue lener with equall labour to purchase eternall dethe, rather than lyfe immoztall, yet are these wozldely

A chzistē mā obteyneth merryte in euery thynge.

men moche madder thanso, which chose with extreme laboure, to goo to labours euerlastynge: rather than with meane labours to go to immortall quyetnesse. Moreouer, yf the waye of pryue or obedience to god were moche more laborynous, thanne the waye of the worlde: yet here the greuousnesse of the laboure, is swaged with the hope of rewarde, and the cõforte of god is not lackinge, whiche tourneth the bytternesse of the gall in to the swetnesse of hony. There one care calleth in an other, of one sorowe spryngeth an other, no quietnesse is there at all. The labour and affliction without forthe the greuous cares and thoughtes within forthe, causen the very sacramentes to be sherpe and bytter. These thynges so to be, was not vnknowen to the poetes of the gentyles. whiche by the punyshements of Tytius, Ixion, Tantalus, Sisiphus and of Pentheus, payneted and discriued the miserable, and greuous lyfe of lewde and wretched personnes. whose also is that late confession in the boke of Sapyence. we be wery ed in the waye of iniquitie and perdition, we haue walked harde wayes, but the way of god we knew not. what coulde be eyther frithyer or more laborous, than the seruytude of Egypte, what coulde be greuouser, than the captyuitie of Babylon, what more intollerable

Tityus, because he wolde haue sowned with apollos mother was cast of Apollo downe to hell, where vultures gnaw his hert, euer encreasyng agayne. The meanyng of the fable is this, he was a great man and coude not be cõtented but wold haue more and adnadced hymself to more honour, & wold haue put apollo out of his cõtre which signyfyed by his mother but apollo endured him of his possessions, so that afterward he lined i care & misery among the lowest sort & coude not obtayne any further honoure. Ixion was cast

than the yoke of Pharao & of Nabugodonosor? But what sayth Christe, take my yoke vpon your neckes, and ye shall fynde rest vnto your soules. My yoke (sayth he) is pleasaunt, & my burthen light. To speke briefly, no pleasure is lackynge, where is not lackynge a quiet conscience. No myserye is there lackinge, where an vnhappye conscyence crucyfyeth the mynde. These thynges muste be taken, as of mooste certayntie. But and if thou yet doute, go aske of them whiche in tyme passed haue bene conuerted out of the myddle of Babylon vnto the lorde, and by experyence of them at the leest way byleue, nothyng to be more troublous & greuous than vyces nothynge to be more easy or of quicker spede, than not to be drowned in belynesse, nothynge more cheresull & more confortable, than is vertue. Neuertheless go to, let it be that the wages be lyke, and that the laboures be lyke also, yet for all that, howe greatlye ought man to desyre to warre vnder the standarde of christe rather than vnder the banners of the deuyll. ye how moche leuer were it to be vexed, or to suffre affliction with Christe, than to swymme in pleasures with the deuyll. Moreouer, ought not a man wyth wynde and wether, with shippe sayle, and swyftnes of horses, so fly from a lorde, not very fylthy onely, but also very cruell and disceytfull, whiche requireth of Juno slaue of honour, into hell / where he ronneth rounde & contynually compasseth for honor, but he conde not obtayne. Syssyphus rolleth a stone from the hyll foote to the top / than slydeth the stone / & he discendeth to fetche hym vp agayne.

Ambition is euer at the hyll foote. he is neuer so high but that he hathe one hil more to clym. he seeth one thige more whiche he coueyteth.

Tantalus stādeth styll hel in a ryuer of wyne / euer athurst / & al maner of fruyt about hi / & yet he is euer hungry / neyther is suffred to dryncke nor eat.

greater aduauntage, and more excellente a greate waye. But yf there be any thynges, whiche thoughe they can not be deserued without vyce: yet without vyce may be possessed of whiche kynde of thynges is the good estymacyon of the people, fauoure of the communaltye, loue, or to be in conceyte, authorytie, frendes, honour dewe vnto vertue (for the moofte parte it chaunceth, that all these be gyuen without serchynge for, to them that aboue all thynge seke the kyngdome of heuen whiche seke thynge Christe promysed, and god performed to Salamon. Fortune for the moofte parte, folowith them that flye from her, and flyeth from them that folowe her. Certaynly what so euer shall happen to them that loue: nothynge can be but prosperous, vnto whome losse is tourned to aduauntage, turmente, vexacyon or aduersytye to solace, rebukes to laude, punyshmente to pleasure and comfort, bytter thynges to swete euyll thiges to good. Doubteth thou than to entre in to this waye, and forsake that other waye, seynge ther is so vnequall comparyson, ye none at all, of god vnto the deuyll, of hope to hope, of rewarde to rewarde, of labour to labour, of solace to solace?

Many thynges may be receyued & possessed but not desired

☞ The fourthe rule
Capt. xli.

BVt that thou mayste haste and make spede vnto felicite with a moze sure course, lette this be vnto the, fourthe rule that thou haue Chryst alwaye in thy syghte, as the onely marke of all thy lyuyng and cõuersacyon, vnto whom onely thou sholdest dyzect all thyne enfozcementes, all thy pastymes and purpoles, all thy rest and quietnesse, and also thy besynesse. Had thynke thou not Chryst to be a voyce oz a sounde without signyfycacion: but thynke hym to be nothynge els, saue charite, symplicite, innocencye, pacience, clennesse, and shoztely, what so euer Chryste taught. Understande well also, that the deuyll is none other thynge, but what so euer calleth awaye from suche thynges as Chryste taught. He dyzecteth his iourney to Chzist whiche is caryed to vertue onely. And he be cõmeth bonde to the deuyll, whiche gyueth hym selfe to vyce. Lets thyne eye therfoze be pure, and all thy bodye shall be bzyght and full of lyght. Lets thyne eye loke vnto Chryste all onely, as vnto onely and very felicite, so that thou loue nothynge, meruayle at nothynge, desyze nothynge, but eyther Chryste, oz for Chryst. Hate nothyng, abhoze nothynge, flye nothynge, nothynge auoyde, but onely synne, oz elles foz synnes sake. But this meanes it wyll come to passe, that what so euer thou shalte do, whether thou hoyst

Let Christ be thy marke & ensaple of lyuyng

what chryst is.

what the deuyll is.

whether thou wake, whether thou eate, whether thou dyynke, and to conclude, that thy very ſportes and paſtymes, yea (I wyll ſpeke more boldly) that ſome pyeces of the lyghter ſorte, in to which we fall now and than, whyle we haſte to vertue, all the hole ſhall growe and tourne in the, vnto a greate heape of rewardes. But and yf thyne eye ſhall not be pure: but loke any other warde than to Chriſte, yea thoughe thou do certayne thynges, whiche be good or honeſt of them ſelfe, yet ſhall they be vnfruytfull, or peraduenture very perylous and hurtfull. For it is a greate faute to do a good thynge not well. And therfore that man that haſteth the ſtrayghte waye vnto the marke of very felicitie, what ſoeuer thynges ſhall come and mete hym by the way: ſo farforthe ought he eyther refuſe or receiue them as they either further or hynder his iourney. Of which thynges there be thre ordres or thre degrees. Certayne thynges verylye, be in ſuche maner fylthy: that they can not be honeſt, as to auenge wronge, to wyſhe euyll to a nother. Theſe thynges ought alwaye to be had in hate, ye though thou ſholdeſt haue neuer ſo great aduauntage to cõmyt them, or neuer ſo great punyſhment, yf thou dydeſt them not. For notythyng can hurte a good man, but fylthynes onely. Certayn thinges on thother ſyde be in ſuche maner honeſt;

howe ferforth thynges pfered vnſought for ought to be refuſed.

Thre orders of thynges.

Thynges honeſt.

that they can not be fylthye. Of whiche kynde be, to wyll or wysshe all men good to helpe thy frendes with honest meanes, to hate vyces, to reioyce with vertuous cõmunycation. Certayne thinges veryly be indifferent or betwene bothe, of theyr owne nature neyther good, nor bad, honest nor fylthy: as helth, beauty, strength facondiousnes, cõnyng and such other. Of this laste kynde of thynges therfore nothyng ought to be despyzed, for it selfe: neyther ought to be vsurped more or lesse, but as farforth as they make & be necessarye to ỹ chiefe marke I meane to folowe Chrystes lyuyng. The very philosophers haue certayne markes also vnperfyte & indifferent, in which a mã ought not to stande styl nor tary, which also a man may conuenyently vse referryng them to a better purpose, but not enioye them, & tary vpon them, settynge his herte in them. Not withstanding those meane & indifferent thynges, do not al after one maner & equally, eyther further or hynder thẽ that be goyng vnto chryste. Therfore they muste be receyued or refused after as eche of them is more or lesse of value vnto thy purpose. Knowlege helpeth more vnto pitie than beautye, or strength of body, or ryches. And thoughe all lernyng may be applyed to Chryst yet some helpeth more cõpendyously than some. Of this ende & purpose ỹ measure the profytablenes or yu-

Thynges indifferent.

Pietie signifyeth seruyce/honour/ reuerẽce/ obedience due to god.

Science must beloued for Christes sake.

profytablenes of all meane thinges. Thou louest lernyng: it is very wel, if thou do it for Christes sake. But if thou loue it therfore onely, bycause thou woldest know it: than makest thou a stop & a restynge place there, from whence thou oughtest to haue made a strp to clymbe further. But if ꝑ desyre sciẽces, that than by theyr helpe, mightest more clerely beholde Christ hyd in the secretes of scrypture, and whan ꝑ knowest hym, loue hym, whã thou knowest and louest hym, teache, declare, and open hym to other men, & profyte, or take fruite of him thy selfe: thã prepare thy selfe vnto study of sciences. But no farther, than thou mayste thynke them profytable to good ipuynge. If thou haue contẽpcõe in thy selfe, & trust to haue great aduauntage in Christe: go forth lyke a marchaunt venterer, bolde to walke as a straunger somwhat further, ye in the lernynge of gentyles, & apply the ryches or treasure of the egiptics vnto the honestynge of the temple of god. But & yf thou feare greater losse than thou hopest of aduauntage: than returne agayne to our first rule. Know thy selfe, & passe not thy boundes, kepe the within thy lestes. It is better to haue lesse knowlege, and more loue: than moche to knowe, & not to loue. Knowlege therfore hath the maystrye or chefe rowme amonge many thynges. Better that is helth, the gyftes of nature, clo-

how farforth the letters of the gentyles be to be red / loke in the seconde chapitre what this meaneth.

quence, beauty, strength, dignitie, fauoure, authozitie, pzosperitie, good reputacion, kynne, frendes, stuffe of houshoulde. Euery one of these thynges, as it helpeth moost and nyest waye vnto vertue: so shall it moost chekely be applyed, in case they be offred vnto vs haltyng in our waye. If not than may we not foz cause of them tourne alyde from our iourney purposed. Money is chaunced vnto the, yf it let nothynge to good lyuynge, mynyster it, make frendes of the wicked mammon. But if thou feare the losse of vertue & of good minde: despyse that aduauntage, full of domage and losse, and folowe thou euen Cyates of Thebes, flynge thy greuous & comberous packe into the sea, rather than it shoulde holde the backe from Chryste. That thynge mayste thou do the easyer: yf (as I haue sayde) thou shalte custome thy selfe to meruayle at none of those thynges, whiche be without the (that is to saye) which perteyne not vnto the inner man. Foz by that meanes it wyll come to passe, that thou canste neyther wax proude oz forget thy self, if these thynges do foztune vnto the, neyther thou shalte be vexed in thy mynde, yf they shold either be denyed the, oz taken from the: foz as moche as thou putteſt thy hole felicitie in Chryst onely. But and if it chaunce they come vnto the beſyde thyne owne labour, be thou the moze diligēt & circūspect, & nos

Money shulde this wyse be loued.

Cytes of the cite of Thebes cast a greate sum of golde into the see/ sayenge Hēce ye mischeuous richesses, better it is that I drowne you/ than you me. He supposed that he coude not possesse ryches & vertue bothe to gyther.

Byeause Prometheus had made a man of clay & with fire stolen from heuen put lyfe into hym / Jupiter sent pandora a woman with a boxe full of all kyndes of diseases to hi/but prometheus was puided & refused it but his broder Epymethe? receiued it & opened it & than al maner of sycknesses flewe abrode. Prometheus taught rude me ciuyle & honest maner/yet wolde he bere no rule amongest them but fledde to solitarynes/thynkig all kyndes of mysery to be in bryngc rule/ but his brother Epymetheus toke the misery vpon hym. the more carelesse: this wyse thynkynge, that a mater to exercise thy selfe vertuously on, is gyuen to the of god, but yet not without ieoperdye & daunger. But yf thou haue the benignitie of fortune suspected, counterfayte Prometheus, do not receyue the deceytfull boxe, and go lyght & naked vnto that, which is only very felicitie. Certaynly who so euer with greate thought & care desyre money as a precyous thynge, & counte the chefe socour of lyfe to be therin thynkyng them selfe happy as longe as it is safe, callyng them selfe wretches whan it is lost: those men no doubte haue made and fayned vnto them selfe many godres. Thou hast set vp thy money and made it equall vnto Christ, if it can make the happy or vnhappye. That I haue spoken of money, vnderstande the same lykewyse of honours, voluptuousnes, helthe, yea and of the very lyfe of the bodye. we muste enforce to come to our onely marke, which is Christe, so feruentlye, that we sholde haue no leyser to care for any of these thynges: eyther whan they be gyuen vs, or elles whā they be taken from vs. For the tyme is shorte as sayth Paule. Hence forwarde sayth he, they that vse the worlde muste be as they vsed it not. This mynde I knowe well the worlde laugheth to scorne, as folysche & mad: neuertheles it hath pleased god by this folysshnesse to saue them that

bylene. And the holynesse of god, is wyser than man. After this rule thou shalt examine, yea what so euer thou doest Thou exercysest a crafte? it is very wel done, yf thou do it without fraude. But wher vnto lokest thou? to fynde thy housholde? But for what intent to fynde thy housholde? to wyn thy household to Chryst? thou rennest well. Thou fastest, veterly a good werke, as it appereth outward. But vnto what ende referrest thou thy fast, to spare thy vitayles, or that thou mayst be counted ꝑ more holy? Thine ey is wicked, corrupt & not pure. Peraduenture thou fastest, leest thou sholde fall in to some disease or sickenes. why fearest ꝑ sycknes? leest it wolde take the from the vse of voluptuous pleasures. Thyne eye is vicious & fauty. But thou desyrest helth, bicause thou mayst be able to study. To what purpose I beseech the referrest thou thy study? to get ꝑ a benyfice withal? with what mynde desirest thou a benefyce? verily, to lyue at thyne owne pleasure, not at Chrystis. Thou hast mysled the marke, whiche a chrysten man ought to haue euery where prefixed before his eyes. Thou takest meate that ꝑ mightest be strong i thy body, & thou wylt haue thy body strong, that thou mightest be sufficient vnto holy exercyses & watche thou hast hyt the marke. But thou takest hede to thy helth and liuinge, leest thou sholde &

what labor is profytable.

what fastynge is superstycious.

The superstici-ous honouring of sayntes.

be moze euyll fauoured oz deformed, leest thou sholdest not be stronge ynoughe vnto bodyly lust, thou hast fallen from Chriſte, makinge vnto the an other god. There be that honour certeine sayntes, with certein ceremonyes. One saluteth Chriſtofer euery daye, but not excepte he beholde his ymage. whither loketh he? verily to this pointe. He hathe borne him selfe in hande, that he shall be all that daye sure from euil deth. An other worshippeth one Rochus, but why? bycause he byleueth that he will kepe awaye the pestilence from his body. An other mombleth certayne prayers to Barbara oz George, lest he sholde fall into his ennemies handes. This man fasteth to saynt Apolyne, last his teeth sholde ake. That man visiteth the ymage of holy Job bycause he wolde be without scabbes. Some assigne and name a certain porcion of their wynnynge to pooze men, lest their marchandise shold perysh by ship wrake. A taper is lyght before Hieron, to the entent that thinge whiche is loste maye be had agayne. In conclusion, after this maner, loke how many thinges be, which we eyther feare, oz couete, so many sayntes haue we made gouernoures of the same thynges. which same sayntes also be diuerse to diuerse nacyons, so that Paule dothe the same thing amonge the Heathen men, that Hieron doth with oure countrey

Rochus.

Barbara. George.

Apolyne. Job.

Hierom.

men the Almaynes, s neyther James, noz Johan can do that thynge euerye where, whiche they do in this oz that place whiche honouryng eok layntes truly, excepte it be referred from ỳ respect of cozpozal cõmodi-ters oz incõmodities vnto Chzyste, is not foz a chziste man, in so moche that it is not farre from the superstitiousnes of them, whi-che i tymes past vowed the tenth parts of their goodes to Hercules, to thintent they myght ware rych. Oz a cocke to Esculapi us, that they myght be recouered of theyz diseases. Oz whiche sacryfyed a bull to Neptun⁹, that they myght haue good pas-sage by sea, and pzolperous sayling. The names be chaunged, but verely they haue bothe one ende and entent. Thou pzayest god, that thou mayste not dye to soone, oz whyle thou art yonge, s pzayest not rather that he wolde gyue to the a good mynde, that in what so euer place deth shold come vpon the, he myghte not fynde the vnpze-pared. Thou thynkest not of chaungynge thy lyfe and pzayest god thou mightest not dye. what pzayest thou foz than, certeynly that ỳ myghtest synne as longe as is possi-ble. Thou desirest ryches and can not vse ryches. Doest not thou than desyze thyne owne confusion. Thou desyzest helth, and canst not vse helth, is not now thy godly-nes made deuylysche s wycked, In this place I am sure some of our holye relygy-

A cocke to Esculapius.

A bull to Neptunus.

Thou prayest for longe lyfe.

this men, wyll crye oute agayne me, with open mouthes, whiche thynke lucre to be to the honourynge of god, and (as the same Paule sayethe) whiche certayne swete benedictions, deceyue the myndes of innocent personnes seruyng theyr owne belyes, and not Iesue Chryste. Than wyll they saye forbyddest thou worshyppynge of sayntes in whome god is honoured? I veryly dispraysle not them so greatly, which do these thynges of a certayne symple & chyldysshe superstition, for lacke of instruction, or capacitie of wytte, as I do them, whiche seekinge their owne aduauntage, praysleth & magnifyeth those thinges for mooste great and perfyte holynes, which peraduenture be tollerable & may be suffred, & for theyr owns profyte and aduauntage cherisshe & mayntayne the ignorraunce of the people, (which neyther I my selfe do vtterly dysprayse) but I can not suffre that they shulde accompte thynges to be highest and mooste theke, which of them selfe be neither good nor bad, and those to be greatest & of most value, whiche be smallest and of leest value. I will praysle it & be content, that they desire theyr lyues helthe of Bochus, whome they so greatly honoure, so that they consecrate that lyfe vnto Chryste. But I wyll praysle them more if they wolde pray for nothinge els, but that with the hate of vyces the loue of vertues myghte be encrea-

They accepte the honourynge of sayntes for absolute piete.

ted. And as touchinge to lyue or to dye, let them put it into the handes of god, and let them say with Paule, whether we lyue, whether we dye/ to god and to gods pleasure we lyue or dye. It shall be a perfyte thinge, if they desyre to be dissolued frō the body & to be with Chriſte, if they put their glory & ioye in diseases or sickenes, in losse or other domages of fortune, bicause they be accōpted worthy euen after this maner to be made lyke or conformable vnto their heed. To do therfore such maner thinges, is not so moche to be rebuked, as it is perilous to abyde styll & cleue to them. I suffre and permit infirmitie and weiknes, but & Paule I shewe a more excellent way. If thou shalte examyne thy studies & all thy actes by this rule, & shall not stande anye where in meane things til þ come euē vnto Chriſt thou shalt neither go out of the way at any time, neither shalt do or suffre any thinge in all thy lyfe, which shalt not turne and be vnto the a mater of pietie.

Piety is there uer ēt loue & honor which the inferiors haue towarde theyr superiors/ whiche is chefly required/ & therefore it is that perfytenes of a chryſten man.

¶ The fyfth rule. Capi. xiii.

LEt vs adde also the fifth rule, as an ayder vnto this forsaid fourth rule that thou put perfyte pietie in this thinge onely, if thou shalte enforce alwaye from thinges visible. which almoste euery one be imperfyte, or elles indifferent, to accende

Perfite pietie.

to thynges inuysyble, after the dyuysyon of a man aboue reherſed. This precepte is appertaynynge to the mater ſo neceſſarily that whether it be through negligence, or els for lacke of knowlege therof the moſt parte of chriſten men, in ſtede of true honourers of god, are but playne ſuperſtycyous, and in all other thynges, ſaue in the name of Chriſten men onely, vary not greatly from the ſuperſtition of the gentyles. Let vs ymagyne therfore two woꝛldes, the one intelligible, the other vyſyble. The intelligible, which alſo we maye call the angelycall woꝛlde, wherin god is with bleſſed myndes. The viſible woꝛlde, the circles of heuen, the planettes & ſterres with all that included is in theym. Than let vs ymagen man as a certayne thyꝛde woꝛlde, partaker of bothe the other, of the vyſyble woꝛlde yͤ thou behold: his body, of the inuiſyble woꝛld yͤ thou conſidꝛe his ſoule In the vyſyble woꝛlde, becauſe we be but ſtraungers, we ought neuer reſt but what thynge ſo euer offreth it ſelfe to the ſenſible powers, that muſt we vnder a certayne apt comparyſon oꝛ ſymylytude, apply eyther to the angelycall woꝛlde oꝛ els (whiche is moꝛe profytable) vnto maners, and to that parte of man whiche is coꝛreſpondēt to the angelike woꝛlde. what this vyſyble ſonne is in the viſible woꝛlde that is the byuyne myndē in the intelly-

Two woꝛldes.

syble, woylde, and in that parte of the, whiche is of that same nature, that is to saye, in the spirite. Loke what the moone is in the visible woylde, that in the inuysible woylde is the congregacion of aungels, & of blyssed soules, called the tryumphant churche, and that in the is the spirite. what so euer heuens aboue woyketh in the erth vnder them, that same doth god in the soule. The sonne goeth downe, aryseth, ageth in heate, is temperate, quyckeneth, bryngeth forthe, maketh rype, drayweth to hym, maketh subtyle and thynne, purgeth, hardeneth, mollyfyeth, illumineth, clereth, cherysheth, and comforteth. Therfore what so euer thou beholdest in him, yea what so euer thou seest in this grosser woylde of the elementes(whiche many haue seperated frome the heuens aboue and circles of the fyrmamente)in conclusion, what so euer thou consyderest in the grosser parte of thy selfe accustome to applye it to god, and to the inuysyble porcyon of thy selfe. So shall it come to passe, that what so euer thynge shall any where offre it selfe to any of the sensyble wyttes, that same thinge shall be to the an occasion of pietie. whan it delyteth thy corporall eyes, as oft as this vysyble sonne spreadeth hym selfe on the erthe with newe lyghte, by and by call to remembraunce, howe greate the pleasure

The sonne is the dyuyne mynde of god

The occasyon of pietie.

es of the inhabytaunces of heuen, vnto whome the eternall sonne euer springeth and aryseth, but neuer goeth downe. How greate are the ioyes of that pure mynde, wherupon the lyght of god alway shineth and casteth his beames. Thus by occasyon of the visyble creature praye with the wordes of paule, that he whiche commaunded lyght to shyne out of darknes may shyne in thy herte, to gyue lyghte and knowledge of the glory of god in the face of Jesu christe. Repete suche lyke places of holy scripture, in whiche here and there the grace of the spirite of god, is compared to lyght. The nyght semeth tedyous to the and darke, thynke on a soule destytute of the lyght of god, and darke with vyces. yea and yf thou canste perceyue any darkenes of nyght in the, praye that the sonne of iustice may aryse vnto the. This wyse thynke, and surely beleue, that the thynge inuysyble are so excellente, so pure, and so perfyte, that the vysyble thynges in comparyson of them are scarce verye shadowes representinge to the eyes a small & a thynne similitude of them. Therfore in these outwarde & corporall thinges, whan so euer thy sensible wittes eyther desire or abhorre it shalbe mete that ✠ spirite morhe more loue or hate the same in warde & in corporall thynges. The goodly beauty of thy body pleaseth thyne eyes, thynke than

The glory of god appered in the face of moyses/but we behold the glory of god in the face of Jesu Chryste.

The grace of god is called lyght/& nyght is compared to synne.

how honest a thynge is the beautye of the soule. A deformed vysage semeth an vnpleasant thyng: remembre how odious a thing is a mynde defyled with vyces. And of all other thynges do lykewyse. For as the soule hath certayne beautye wherof one whyle she pleaseth god, & a diformitie wherwith an other whyle she pleaseth the deuyll, like pleasinge like: so hath she also her youth, her age, sycknes, helth, deth, life, pouertie, rychesse, ioye, sorowe, warre, peace, colde, heate, thurste, dronke, hunger, meate. To conclude shortely, whatsoeuer is felt in the body, that same is to be vnderstande in the soule. Therfore in this thinge resteth the iourney to the spirituall & pure lyfe, yf by ayrtell and a lyteil we shall accustome to withdrawe oure selfe from these thynges whiche be not trewlye in very dede: but partely appere to be, that they be not, as fylthy and voluptuos pleasure, honoure of this worlde, partly vanysche away, and haste to retourne to naughte, and shall be rauysshed, and caryed to these thynges, whiche in dede are eternall, immutable, and pure. whiche thynge Socrates sawe full well, a phylosopher not so moche in tonge and wordes, as in lyuynge & dedes. For he sayth, that so onely, shall the soule departe happely from her body at the laste ende: yf afore hande she haue diligentlye throughe true knowlege recorded & practi-

what so euer is perceyued in the body / that same is to be vnderstande in the mynde.

The nature of filthy pleasure

sed deth, and also haue longe tyme before by the despysynge of thynges corporall, and by the contemplatyon and loue of thynges spirituall, vsed her selfe to be as it were in a maner absente from the body. Neyther that crosse, vnto whiche Chryste calleth & exhorteth vs, neyther that death in whiche Paule wylleth vs to dye with our head, as also the prophete sayth. For thy sake we be slayne all the daye longe, we be accoumpted as shepe appoynted to be kylled, neyther that whiche the apostle wryteth on other termes, sayenge, seke those thinges that be aboue, not whiche be on the erthe: Taste and haue perceyuaunce of thynges aboue, meaneth or is anye other thynge, than that we, vnto thynges corporall sholde be dull and mad as though we were insensyble and vtterly without capacitie. So that the lesse fealynge we haue in thynges of the bodye: so moche the more swetnesse we myghte fynde in thynges pertaynynge to the spiryte. And myghte begyn to lyue so moche the trewlyer inwarde in the spirite, the lesse we lyued outwardly in the body. In conclusion to speke more playnlye, so moche the lesse shoulde moue vs thynges caduke and transytory, the more acquaynted we were with thynges eternall. So moche the lesse sholde we regarde the shadowes of thynges: the more we haue be-

what is the crosse of christ.

gonge to loke vp vpon the very true thynges. This rule therfore muste be had euer redy at hande, that we in no wyse stande styll any where in temporall thynges: but that we ryse thence, meaninge as it were a steppe vnto the loue of spirituall thynges by matchynge the one with the other. Or elles in comparyson of thynges which are inuisible, that we begynne to despyse that whiche is vysyble. The disease of thy bodye wyll be the easier, yf thou woldest thynke it to be a remedy for the soule. Thou sholdest care the lesse for the helthe of thy body: yf thou woldest tourne all thy care to defende & maynteyne the helthe of the mynde. The dethe of the body putteth the in feare, the deth of the soule is moche more to be feared. Thou abhorrest the poyson whiche thou seest with thyne eyes, bycause it bryngeth mischefe to thy bodye, moche more is the poyson to be abhorred whiche sleeth the soule. Cicuta is a poyson to the bodye, but voluptuousnes is a moch more redy poyson to the soule. Thou quakest and tremblest for feare, thy heare standeth vpryght, thou art spyrytles, thy spirytes forsaken the, and thou wayest pale, fearynge leest the lyghtenynge, whiche appeareth oute of the clowdes sholde smyte the: but howe moche more is it to be feared, least there come on the, the inuysyble lyghtenynge of the wrathe of god, whiche

Cicuta is a poyson herbe.

sayeth. Go ye cursed personnes in to eter-
nall fyre. The beautye of thy bodye raupf
sheth the, why rather loueste thou not fer-
uently that fayrenesse whiche is not sene?
Translate thy loue into that beauty whi-
che is perpetuall, which is celestiall, which
is without corruption, and the discrete-
lyer shalte thou loue the caduke and tran-
sytory shappe of the bodye. Thou prayest
that thy felde may be wated with rayne
leest it drye vp, praye rather that god wyll
vouchesafe to water thy mynde, leest it
waxe barayn from the fruyte of vertues.
Thou restorest and encreatest agayn with
greate care, the waste of thy money: the
greatest care of all oughtest thou haue,
to restore agayne the losse of thy mynde.
Thou haste a respecte longe afore hande
to age, leest any thynge sholde be lackynge
to thy body: and shouldest thou not pro-
uyde, that nothynge be lackynge to the
mynde? And this verely oughte to be done
in those thynges, whiche dayly meteth
our sensyble wyttes and as euery thynge
is of a dyuerse kynde, euen so dyuerslye
dothe moue vs with hope, feare, loue,
hate, sorowe, and ioye. The same thynge
must be obserued in all maner of lernynge,
which include in them selfe a playne sen-
se and a mystery, euen as they were made
of a bodye and a soule, that the ytterall
sense ytself regarde, thou loke chiefly to

The mysterye in all thynges must be loked vpon.

the mysteery. Of whiche maner ar the letters of all poetes and philosophers, chefely the followers of Plato. But mooste of all holy scripture, whiche bepnge in a maner lyke vnto Silenus of Alcibiades, vnder a rude and folysshe couerynge, is a maner diuyne and godly thynges. For elles yf thou shalte rede without the allegory, the ymage of Adam fourmed of moyste clay, and the soule bzethed in to hym, Eue taken out of the rybbe, the eatyng of the tree for bydden, the serpent entysynge to eate, god walkyng at the ayze, whā they knewe they had synned, howe they hydde them selfe, the aungell sette at the dozes with a fourbynge swozde, seest after the weree cieete, the waye to them sholde be open to come agayne shortly. If thou sholdest rede the hole hystozye of the makynge of the wozlde, yf thou shouldest rede (I saye) superfycyally these thynges, sekynge no further than appereth outwardly, I can not perceyue what other greate thynge thou shalte do, than yf thou haddest songe of the ymage of clay made by Pzometh°, or of the fyze stolen from heuen by decepte and put in to the ymage, gaue lyke to the clay yea peraduenture a poetes fable in the allegory, shall be redde with sommwhat more fruyte, than a narracyon of holy bokes, yf thou rest in the rynde or vtter parte. If whan thou redest the fable of the

Dwalkof

holy scripture is Silenus of Alcybyades. Silenus de ymages made with ioyntes so that they may be opened containynge outwarde the symylytude of a fole or an ape or suche like trifles/ and whan they are opened/ sodaynly appereth some excellent or meruaylous thyng. Unto such thynges alcibiades a noble man of Athenes compared the philosopher Socrates of Socrates/ was so fyle outwarde and so excellent iewarde.

The fable of the gyauntes/ The great nōbre of gyauntes bu ylded moū tayne vpō moū tayne to pluck Jupyter out of heuen/ but Jupiter/ rudemyned theyr mou taynes & slewe them with fyghtynge.

gyauntes, it warneth and putteth the in remembrauce, that thou stryue not with god, and thynges moze myghty than thou, or that thou oughtest to abstayne frome suche studyes, as nature abhorreth, and that thou shouldest sette thy mynde vnto these thynges (yf so be that they be honest) where vnto ỹ arte moost apte naturallye. That thou tangle not thy selfe with matrymonye, yf chastitie be moze agreable to thy maners. Agayne that thou bynde not thy selfe to chastitie, yf thou seme moze apte to maryage. For moost cōmonly those thynges come euyll to passe, whiche thou pzouest azaynste nature. If the cuppe of Cyzces teche, that men with voluptuousnes, as with wytchcrafte fall out of theyr mynde, and be chaunged vtterly fro men vnto beestes. If thyrsity Tantalus teache the, that it is a very myserable thynge for a man to sytte gapynge vpon his rychesse heaped to gyther, and dare not vse them. The stone of Sicyphus, that ambytion is labozyous and myserable. If the labours of hercules putteth the in remembzaunce that heuen muste be opteyned with honest labours and enfozcementes vnfatygable: lerneste not thou that thynge in the fable, which philosophers teache, and also dyuynes, the maysters of good lyuynge. But yf (without allegozy) thou shalte rede the infantes pzestlyng in theyr mothers belye,

Cerces was a woman which by enchauntmēt turned men to dyuers facions of beestes/ with pytsous or dre-ches.

Tantalus.

Sysyphus.

The labeurs of hercules

without allego ry scripture. is pareyn.

thinherytaunce of the elder brother solde
for a messe of potage, the blessyng of the fa-
ther preuented and taken away by fraude
Golye smytten withe the slynge of Da-
uid, and the heart of Hamon shauen: it
is not of greate valure, as yf thou shol-
dest rede the feynyng of some poete. what
dyfference is there, whether thou rede the
boke of kyngs, or of the iudges in the olde
testament, or els the hystorye of Titus Li-
uius, so that thou haue respecte to the alle-
gorye in nere nother? For in that hystorye
are many thynges, whiche maye amende
the cõmune maners: in the other are some
thynges, ye vngoodly, as they seme at the
fyrst lokyng on, whiche also yf they be vn-
derstande superficially, may hurt good ma
ners. As the theft of Dauid, and adultery
bought with homicide. The vehemẽt loue
of Sampsom. Howe the doughters of Lot
lay with theyr father by steithe, and were
cõcepued, and a thousande other lyke ma
ters. Therfore the flesshe of scripture euery
where despised, but chefely of ỹ olde testa-
ment: it shal be mete & conueniẽt to serche
out the mysterye of the spirytc. manna to
the shall haue suche taste as thou bryngest
with the in thy mouthe. But in openynge
of mysterycs, thou mayste not folow the
coniectures of thyne owne mynde, but the
rule must be knowen and a certeyn crafte,
whiche one Dionisius teacheth in a boke

Many vngoodly thynges in scripture, as they appere outwarde.

Dauyd cõmyt ted aduultcrye with Bersabe caused Urye her husbande to be slayne.

The misteryes muste be hyde led with craft.

entyteled, De diuinis nominibus, that is to saye, of the names of god: and sayn Augustyne in a certayne booke called Doctrina christiana, that is to saye, the doctryne of a chrysten man. The apostle Paule after Chryste, opened certayne fountaynes of allegoryes whome Origene followed, and in that parte of dyuinitie obtayned doubtles the chiefe rowme, and maystrye. But oure deuynes eyther setteth naught by the allegorye, or handle it verye dreamyngly and vnfruytfully: yet am they in subtiltie of disputacion equall, or rather superyours to olde deuynes. But in treatynge of the crafte, that is to saye, in pure apte, and frutefull handlynge the allegorye, not ones to be compared with them, and that specyallye, as I gesse, for two causes. The one, bycause the mysterye can be but colde and barayne which is not kendled with the fyre of eloquence, and tempred with certayne swetnesse of spekynge, in which our elders were passynge excellent, and we not ones taste of it. An other cause is, for so moche as they contented with Aristotle onely, expell from scholes the sect of Plato and Pictagoras, and yet sayn t Augustyne preferreth thyse later, not onely bycause they haue many sentences moche agreable to our relygyon, but also bycause the very maner of open and clere speche, whiche they vse (as pl

Allegoryes.

Our dayes.

Aristotle only is redde nowe a dayes.

haue layde (full of allegoryes) draweth very nigh to the style of holye scripture. No mervayle therfore though they haue more commodyously handled the allegories of the worde of god, whiche with plenteous oration were able to encreake and dylate to colour and garnyshe any maner thynge neuer so bareyne, symple or homelye, and also beynge moost experte and connynge in all antiquitie, had practised and exercysed longe before in the poetes and bookes of Plato, that thynges which they shoulde do after in deuyne mysteries. I had leuer that thou shouldest rede the commentaries of those men, for I wolde instructe and induce the, not vnto contentions of argumentes, but rather vnto a pure mynde. But yf thou can not attayne the mystery, remembre yet that some thynge lyeth hyd whiche though it be not knowen, yet verely to haue trust to obtayne it, shall be better than to rest in the letter whiche kylleth. And that se thou do not onely in the olde testament, but also in the newe. The gospell hathe her flesshe, she hath also her spirite. For thoughe the vayle be pulled from the face of Moyses, neuertheless yet vnto this day Paule seeth per speculū and inigmate, that is throughe a glasse vnperfytly & obscurely. And Christ hym selfe sayth in his gospell of Johan. The flesshe profyteth nothynge at all, it is the spirite

Olde dyuynes with helpe of eloquence handeled the Allegoryes well & honestly.

The gospell hath her flesshe and spirite.

that gyueth lyfe. I verely durste not have
layd it profyteth not at all, it had bene y-
nough for me to saye, the flesshe profyteth
somwhat, but mothe more the spirite. But
now veritie him selfe hath sayde, it profy-
teth not at all. And so greatly it profyteth
not, that after the mynde of Paule it is
but death, except it be referred to the spy-
rite. yet at the leest way vnto this thyng
is the flesshe profytable: for that she leadeth
oure infirmitie as it were with certayne
tricks or steppes vnto the spirite. The
bodye without the spirite can haue no be-
ynge, the spirite of the body hath no nede,
wherfore yf after the doctryne of Christe,
the spirite be so great & excellent a thyng
that he onely gyueth lyfe, hyther to this
poynte muste our iourney be, that in all
maner letters, in all our actes, we haue re-
specte to the spirite, and not to the flesshe.
And yf a man wolde take hede, he shoulde
sone perceyue, that this thinge onely is it
wherunto exhorteth vs amonge the pro-
phetes specially Esaias, amonge the epi-
stels Paule, whiche almoste in euery epi-
stle, playeth his parte and cryeth that we
sholde haue no confydence in the flesshe,
and that in the spirite is lyfe, lyberte
lyght, adoption: and those noble fruyte
so greatly to be desyred whiche he nom-
breth. The flesshe euery where he despy-
seth, condempneth, and casteth of. Tak-

Adoption is
inheritaunce/
not by byrthe/
but by electiō.

head; And thou shalte perceyue that oure
mayster Chryst doth the same thynge here
and there whiles in pullynge the asse oute
of the pytte, in reskozyng the sighte to the
blynde in rubbynge the eares of corne, in
vnwaschen handes, in the feastes of syn-
ners, in the parable of the pharesey and
the publycane, in fastynges, in the carnall
bzethzen in the reioysynge of the Jewes
that they were the childzen of Abzaham,
in offrynge of giftes in the temple, in pzay-
enge, in delatynge their philateirs, and in
many lyke places, he dispiseth the flesh of
the lawe, and superstition of them whiche
had leuer be Jewes openly in the sighte of
man, than pziuelye in the sighte of godde.
And whan he sayde to the woman of Sa-
mary, beleue me that the houre shall come
whan ye shall honoure the father neither
in this mountayne, neither in Jerusalem.
But the houre shall be and nowe is, whan
the very true wozshyppers shall wozshyp
the father in spirite and veritie. Foz surely
the father requireth suche to honoure hym
The father is a spirite, and they whiche
honour hym must honoure in spyzyte and
veritie. He signyfyed the same thynge in
dede, whan at the maryage he turned the
water of the colde and vnsauerye leitre, in
to wyne of the spirite, makynge bzonche
the spirituall soules, euen vnto the con-
tempte and dyspisynge of theyz lyke. And

Phylateyrs were papers which the phariseys ware on hyghe in theyr foreheedes/hanynge the ten cõmaundements wryten i them

leest thou sholdest thinke it a great thing, in that Christ despysed these thinges which nowe I haue rehersed, ye he dispised the eatinge of his owne flesshe and dzynkynge of his owne bloode, except it were done spiritually. To whome thynkest thou spake he these thynges, the flesshe profyteth nothynge at all, it is the spirite that quyckneth and gyueth lyfe: verylye not to them whiche with sayat Johans gospell, oz an Agnus dei hangynge aboute theyz neckes, thynke them selfe sure from al maner of harme, and suppose that thing to be the very perfyte religion of a christen man but to them to whom he opened the hyghe mistery of eatynge his owne bodye. If so great a thynge be of no valure, ye if it be putrifyed oz perillous: what cause is there wherfoze we sholde haue euydence in any other carnal thynges, except the spirite be present. Thou peraduenture sayest make day ly and lyuest at thyne owne pleasure, and arte not ones moued with thy neyghbours hastes no moze, than yf they pertayned nothynge at all to the, thou artest yet in the flesshe of the sacrament. But and yf while thou sayest, thou enfoycest to be the verye same thyng which is signyfyed by receyuyng that sacramente, that is to saye, to be one spirite with the spirite of Christe, to be one bodye with the body of Christ to be a quycke membze of the churche, yf thou

Sayth Johns gospell haue ig ye their mede.

lone nothyng but in Chriſt, yf thou thinke all thy goodes to be commune to all men, yf the incommodities of all men greue the euen as thyne owne: than no doubte thou layeſt maſſe with greate fruite, and that byeauſe thou doeſt it ſpiritually. If thou perceyue that thou arte in maner tranſfygured and chaunged in to Chryſte, and that ẏ lyueſt now leſſe and leſſe in thyne owne ſelfe, gyue thankes to the ſpirite, whiche onely quickeneth and gyueth lyfe many bene wont to nombre howe manye maſſes they haue bed at euery daye, and haupnge confydence in this thynge as of mooſt valure (as though nowe they were no farther bounde to Chryſte) as ſoone as they be departed out of the church returne to theyr olde maners agayne. That they enbrace the feſtiue of pite, I diſpraiſe not that they there ſtoppe I praiſe not. Let that be perfourmed in the, whiche is there repreſented to thyne eyen. There is repreſented to the, the death of thy heade, diſcuſſe thy ſelfe within forthe, and (as the ſayenge is) in thy boſome, how nighe thou art dead in the worlde. For yf thou be poſſeſſed hoolly with wrath ambition, couetouſneſſe, enuye, ye though thou touche the aulter, yet arte thou farre frō maſſe Chriſt was ſlayne for ẏ, flee thou therfore theſe beaſtes. Sacrifyce thy ſelfe to hym which for thy ſake ſacrifyced hym ſelfe to the fa-

Pietie is the honour and ſeruice which we owe to god

Let it be performed in the that is repreſented i the maſſe

ther. If thou ones thynke not on these thynges, and hast confidence on the other god hateth thy carnall and grosse religyon Thou arte baptised, thynke not forthwith that thou arte a chrysten man. Thy mynde all to gyther sauoureth nothynge but this worlde, thou arte in the syghte of the worlde a chrysten man, but secrete and before god thou arte more hethen than any hethen man. why so, for thou haste the body of the sacrament, and arte without the spirite which onely profyteth. Thy bodye is washed, what matter maketh ỹ, whyle thy mynde remaynyth styll defyled and stayned. Thy body is touched with salte, what than, whan thy mynde is yet vnsauerye. Thy bodye is annoynted, but thy mynde is vnannoynted. But if thou be buyed with Christ withinforth, and studyest to walke with hym in the newe lyfe: I than know the for a chrysten mā. Thou art forminded with holy water, what good doth that, if so be thou wype not awaye the inwarde fylth from the mindes. Thou honourest sayntes, and art ioyous & glad to touche their relikes: but thou despysest the chiefe relikes whiche they lefte behynde them, that is to vnderstande, the examples of pure lyuynge. There is no honour more pleasaunt to Mary, than if thou woldest counterfayte her humylitye. No religion is more exceptable to sayn-

Sprinklinge of holye water

Touchynge of relykes.

The true honourynge of sayntz.

res or more appropriate, than yf thou dyd-
dest labour to represent and folowe their
vertues. wylt thou deserue the loue and
fauour of Peter or of Paule? counterfayte
the ones fayth, and the others charity, and
thou shalte do a greater thyng than if thou
holdest ron to Rome. x. tymes. wylte thou
worshyp sayut Fraunces singularly? thou
art hyghe mynded, thou arte a great louer
of money, thou arte stubburn and self wil-
led, full of cõtention, wyse in thyne owne
opinion, gyue this to the sayntes, swage
thy mynde, and by the example of sayute
Fraunces be more sobre, humble, or meke
despyse fylthy lucre, & be defyrous of ry-
chesse of the mynde, put awaye stryuynge
and debates with thy neyghbours, and
with goodnes ouercome euyll. The sayute
setteth more by this honoure, than if thou
holdest set before hym a thousande bren-
nynge tapers. Thou thynkest it a speciall
thynge to be put in thy graue, wrapped in
the coule or habyte of sayute Frauncys?
Trust me lyke vesture shall profyte the no
thynge at all whan thou art dede, yf thy
lyuynge and maners be founde vnlyke
whan thou were alyue. And thoughe the
sure example of all trewe vertue and of
pure lyfe, is sette of Christ moost commo-
dyously, neuer the lesse yf the worshyp-
pynge of Christe in his sayntes delyte
the so greatlye, se that thou counterfayte

pietie

Let vs consyder Christe in his sayntes.

Christ in his sayntes, and for the honoure of euery one of his sayntes, studye and labour to put away one vyce, or elles to embrace one vertue. If this be done inwardely, than wyll I not reproue those thynges whiche be done outwardly. Thou hast in greate reuerence the asshes of Paule: I dampne it not, yf thy relygion be perfyte in euery poynte. But yf thou haue in reuerence the dead asshes or poudre of his bodye, and settest no store by his quicke ymage yet spekynge, and as it were brethynge which remaynyth in his doctryne is not thy relygyon preposterous, and out of ordre? Honourest ꝑ the bones of Paule hydde in a shryne, and honourest thou not the mynde of Paule hydde in wrytynges? Wagnyfyest thou a pece of his tarras shynynge throughe a glasse, and regardest not thou the hole mynde of Paule shynynge throughe his letters? Thou worshyppest the asshes, in whose presence now & than the diformities and diseases of bodyes betaken away, why rather honourest thou not his doctryne, wherwith the deformyties and diseases of soules are cured & remedyed? Let the vnfaythfull mervayle at these myracles & sygnes for whome they be wrought, but thou that arte a faythfull man embrace his bokes, that as thou doubtest not, but that god can do all thynges, euen so thou mayst lerne to loue him aboue

Let vs honour the quicke ymage of Paule.

all thynges. Thou honoureſt the ymage of the bodyly countenaūce of Chryſt formed in ſtone or tree, or elles portrayed with colours: with moche greater reuerence is to be honoured the ymage of his mynde, whiche by workmanſhyp of the holy goost, is is figured and expreſſed i the goſpels Neuer any Apelles to expreſſly faſhioned with penſell the properſyons and fygure of the bodye, as in the wordes and doctryne of euery man apereth the ymage of ỹ mynde. namely in Chryſte, whiche whan he was very ſymplycitie and pure verite, no diſcorde, no vnlykeneſſe at all coude be bytwene the fyrſte and chefe paterne of his dyuyne mynde, and the ymage of his doctryne and lernynge from thence deducted and deryued. Is nothyng is more lyke the father of heuen than his ſonne, whiche is the worde, the wiſdome and knowlege of the father, ſprygynge forthe of his moost ſecrete herte: ſo is nothynge more lyke vnto chriſt than the worlde, the doctryne and teachynge of Chryſte, gyuen forthe out of the pryuye partes of his moost holy breſt. And pondereſt thou not his ymage? honoureſt it not? lokeſt thou not ſubſtancyally with deuote eyne vpon it? endyteſt it not in thy herte? haſt thou of thy lorde and maiſter reliykes ſo holy, ſo ful of vertue and ſtrength, and ſetting them at naught? lokeſt thou thynges moche more alienate,

The very ymage of Chriſte is expreſſly paynted in the goſpell.

Appelles was the mooſt cunnynge paynter that euer was.

straunger and father of? Thou beholdest a coote or a sudotye, that is sayde to haue ben Christes, astonyed therat, as thoughe thy wyttes were rauysshed: & arte thou a dreme or slumber whan thou redest the dyuyne oracles or answeres of Christe?

The honorynge of the crosse.

Thou beleuest it to be a great thynge, ye a greater than the greatest, than thou possessest at home a lytell peace of ỹ crosse: but ỹ is nothyng to be compared to this, yf thou beare shrined in thy hert the mistery of the crosse. Or els if lucre thynges make a man religyous & deuout, what can be more religious than the iewes, of which very many (thoughe they were neuer so wycked) yet with theyr eyen sawe Iesu Christ lyuyng bodyly, herde, hym with theyr eares, with their handes handled hym? what is more happy than Iudas, which with his mouth kyssed ỹ dyuyne mouth of Christ? So moche doth the flesshe wout the spirite profyte nothing at all, that it sholde not ones haue profited the holy virgyn his mother, ỹ she of her owne flesshe begate hym, excepte she in her spirite had conceyued his spirite, also. This is a very great thig, but here a grete whyle thapostles enioyed the corporal presence & felyshyp of Christ, redest ỹ not how weake, how chyldysshe they were, howe grosse & wout capacite: who wolde desyre any other thyng vnto the most profyte helthe of his soule, than the long familiarite & cō

The very apostles as longe as christ was present wauered

uersacion togyther wt hym that was bothe god & man, yet after so many myracles shewed, after the doctryne of his owne mouth taught & declared to thē, after sure & euident tokēs that he was ryse agayne, dyd he not at ye last hour whā he shold be receyued vp into heuen, cast in their tethes theyr vnbeliefe in the faith, what was than ye cause verily the flesshe of Christ dyd let: & thēce is it ye he sayth: except I go awaye, the holy goost wyl not cōe it is expedient for you that I departe. The corporall presence of Christ is vnprofitable vnto helthe: & dare we in any corporall thyng beside that, put ferye pite, that is to say, the lous & honour of god, Paule saw Christ in flesshe, what supposest ye to be a greater thyng thā that, yet setteth he nought by it, sayig. Though (sayth he) we haue knowen Christ carnally, nowe we do not so. why knewe he hym not carnally, for he had ptired & ascended vnto more perfyte gyftes of the spirite. I vse peraduenture mo wordes in disputing these thinges, than shold be mete for hym which gyueth rules Neuertheles I do it the more diligently (& not without a great cause) for that in very dede I do perceyue this errour to be the cōmen pestilence of all christendome: which bringeth and occasioneth euē for this cause ye greater mischefe for as moche as in semblaunce and appearence it is next vnto pyte. For there are no

vices more perylous thā they which counterfayte vertue. For beſydes this the good ma̅ may lightly fall in to the̅, ther are none ſo more difficulty cured, by cauſe ꝑ cōmune people vnlerned thynken our religion to be violate, whan ſuche thynges are rebuked. Let incontinent all the worlde crye out agaynſt me, let certayn ꝓchers, ſuche as are wont to crye out in theyr pulpettes, barke which ye right good wyll ſing theſe thynges inwardly in their owne ſtomackes, loking veryly not vnto Chryſte, but vnto theyr owne aduātage. Through whoſe eyther ſuperſticion without learnyng, or fayned holynes, I am compelled oftentymes to ſhewe and declare, that I in no wyſe rebuke or checke the corporall ceremonyes of chriſten men, ꝑ the deuout myndes of ſimple ꝑſons: namely in ſuche thynges that are approued by auctorytie of the churche. For they are nowe and than partly ſygnes of ꝓfyte, and partly helpers ther vnto. And bycauſe they are ſomwhat neceſſarye to younge infantes in Chriſt, tyll they waxe elder, and growe vp vnto a perfyt man: therfore it is not mete they ſholde be diſdayned of them whiche are perfyte, leeſt by theyr example the weake ꝑſone ſholde take harme. That thou doeſt I'approue, ſo the ende be not ample. Notwithſtonde yf thou ſtop not there, whence ꝑ oughteſt to aſcende to thynges more nere to helth. But to worſhyp Chriſt

The vſe of ceremonyes.

with vttrable thynges in stede of inuysyble
and in the to put the hyghest poynte of re-
lygion, & for them to stande in thyne owne
conceyte, to condempne other men, to sette
the hole mynde vpon them, and also to dye
in them, and (to speke shortly) to be with-
drawen from Christe, with the very same
thynges whiche be ordeyned for thentente
onely that they sholde helpe vnto Christe:
this is verily to departe from the lawe of
the gospell whiche is spirytuall, and to
fall in to a certayne fewysshnesse: whiche
thynge peraduenture is of no lesse ieoper-
dye, than yf without suche superstycyous
thou sholdest be infect with great and ma-
nyfest vyces of the mynde. This is forsoth
the more deedly disease. Be it, but ye other
is worse to be cured. Howe moche euery
where sweateth the cheke defender of the
spirite, Paule, to cal away the iewes from
the confydence of dedes and ceremonyes,
and to promote them vnto those thynges
whiche are spirituall: and nowe I se the
cōmunalte of christen men to be returned
hyther agyne. But what sayd I the com-
munalte? that wyghte be yet suffred, had
not this errour fuaded and caught a great
parte bothe of preestes & doctoures: & to be
shorte the sholder of them almost throughe
out, which professe in eyther habyte a spi-
rituall lyfe. Yf they whiche sholde be the
very salte be vnsauery, wherewithall shall

The cōmunalte is turned to the cōfydēce of ceremonyes.

Superstitious persons are touched.

Paule & Antony were hermytes of passynge holy conuersacyon.

The defenders of ceremonies.

ethes be seasoned, am ashamed to rehearse with what superstition the moste parte of them, obserue certayne ceremonyes of mennes inuentions, yet not institute for suche purpose, how odiously they requyre the of other men, what confydence without mystruste they haue theym: howe indiscretely they iudge other men: howe earnestly they defende the. To these they? dedes they thynke heuen to be due, in whych yf they be ones noted, at ones they thynke them selfe Paules and Antonyes. They begyn, O good lorde, with what grauyte, with howe greate authorite to correcte other mennes lyues, after the rule of fooles and vndiscrete persons (as sayth Terens) so that they thynke nothynge well done, but ? they do them selfe. But for all that, whan they be worne olde fyres in they? maner of lyuynge, thou shalt se that as yet they sauour or taste of Chryst nothyng at all: but to be beastly, swymminge in certayne chorlysshe vices, in they? lyuyng and pastyme frowarde, and scarce can suffre a forbeare they? owne selfe, in charitie colde, in wrath feruēt, in hate as tough as whitlether, in their tonges venymous & full of poyson, in euery fynge and puttyng forth of they? malyce conquerours and not able to be ouercome, redye to stryue for euery lytle tryfle, and so farre frome the perfection of Christe, that they be not ones en

dued with these cõmune vertues, whiche the very Gthnytes or heathen men haue lerned, eyther by reason gyuen to them of nature, or by vse of lyuyng, or by the preceptes of philosophers. Thou shalte also se theym in spirytuall thynges clene without capacytie, hyerle that no man shall knowe how to entreate or handle them, full of stryfe and contencion, gredye vpon voluptuous pleasure, at the worde of god redy to spewe, kynde to no man, myldemynge other men, flateryuge theyr owne selues. It is come to this poynte nowe at laste with the labours of so manye yeres that thou sholdest be of all men the worste, and yet thynke thy selfe the beste, that in stede of a chrysten man, thou sholdest be a playne iewe, doynge seruyce vnto dombe elementes onelye: that thou sholdest haue the glorye and ioye, not in secretes before god, but openly afore the worlde: But yf thou haste walked in the spirite and not in the flesshe: where be the fruytes of the spiryte: where is charites, where is that cherefullneste and ioyous mynde of a pure mynde, where is tranquillite & peace towardes all men, where is pacyence, where is perseueraunce of soste mynde, wherewith thou lokest daye by daye contynually for the amendement of thyne enemyes, where is curtesye and gentylnes, where is trewelle of herte,

The ypocrysy of relygyous persone.

where is mekenes, fydelytye, dyſcretion, measure or ſobrenesſe, temperaunce, and chaſtitie, where is the ymage of Chryſt in thy maners, I am ſayest thou no kepar of hoores, no theſe, no vyolatour of holy thynges, I kepe my profeſſyon. But what other thinge is this, than I am not lyke other men extorcyoners adulterers, ye & I faſte twyſe a weke, I hadde leuer haue a publycane humblye and lowlye aſkynge mercy, than this kynde of pharyſees reherſynge theyr good dedes. But what is thy profeſſyon, is it I praye the that thou ſhouldeſt ſo perfourme that thynge thou promyſed longe ago whan thou were baptyſed, whiche was that thou woldeſt be a chryſten man, that is to ſaye, a ſpirituall perſone and not a carnall ſewe, whiche for the traditions of man woldeſt tranſgreſſe the cõmaundementes of god. Is not the lyfe of a chryſten manne ſpirituall. Hears Paule ſpeakynge to the Romaynes. No dampnation is to them that are graffed in Chryſt Jeſue, which walke not carnallye or after the fleſſhe: for the lawe of the ſpirite of lyfe in Chryſt Jeſu hath delyuered me from the lawe of ſynne and death: for yt at thynge which was impoſſyble for the lawe to do or bringe to paſſe, whiche was weake by reaſon of the fleſſhe, that ſame god made good, ſendyng his ſone in the ſimilitude of fleſſhe, yus to ſynne, & of ſynne

edemynted lyn in the flesshe, that the iu-
stysyeng of the law, myght be fulfilled in vs
which walke not after the flesshe, but after
the spirite. For they that be in the flesh, be
wyse thynges ypeynynge to the flesshe, but
they which be in the spirite, perceiue those
thinge ꝑ ypeyne to the spirite. The wys-
dome of the flesshe is deth, & the wysdome
of ꝑ spirite is lyfe & peace: for the wisdom
of the flesshe is an ennemye to god bicause
she is not obedient to the lawe of god, nor
yet can be. They ꝑ be in the flesshe, they can
not please god. what coude be spokē more
largely? what more playnly? neuer the les
many mē subtile & crafty to flatter & fauor
their owne vices, but pyone & redye boute
aduysement to cheeke other men, thynke
these thinges to perteyn themselfe nothing
at all. and Paule spake of walkig carnally
or after the flesshe, that rekar they do adul
ters onely, & kepers of queenes, what he
spake of wisdom of the flesh, which is en-
nemy to god, that they turned to thē whi-
che haue lerned humanitie, or (as they call
it) secular sciences. In eyther other they
set vp theyr cresses, and clappe theyr han-
des for ioye, both that they neither be ad-
ulters, and in all sciences excellently vnler
ned & ignorant. But to lyue in the spirite
thy dreame to be gone othee thynge than
to do as they themselues doo. whiche per
sones, if they wolde as diligently obserue

The expolycie and mynde of some clerkes.

the tonge of Paul, as they maketh dethyle the tonge of Tully, they sholde soone perceyue. The apostle calleth the flesshe that thynge that is vysyble, and the spirite, that thing that is inuysible. For he teacheth euery where that thinges vysible ought to serue to thynges inuysible, & not contrary wise, inuisible thynges to serue thinges vysible. Thou of a preposterous order, applyest Christ to those thynges which were mete to be applyed vnto Christ. Requirest thou of me recorde, that this worde flesshe perteyneth not onely to fylthy & superfluous lust of the body: holde & vnderstande, that thynge whiche the said apostle (doyng that same which he in all places doth) wryteth to the Colocensees. Let no man mysleade you for the nones in the humilitie and religion of angels, whiche thynges he neuer sawe, walkynge in vayne, inflate with the ymaginacion of the flesshe, and not holdyng the head, that is to say Christ, of whom all the body ministred, nourysshed compacte & set so gyther by couples & ioyntes, groweth in to the encrese of god. And lest thou sholdest doubte any thynge that he spake of them which hauyng confydence in certeyn corporall ceremonyes, barke against & spyrytuall purposes of other men, take hede what followeth. If ye be dede with christe, ad elementis huius mundi, frō traditiōs, ceremonyes & instituciōs of men, why haue ye yet suche de-

Mortyfyeth the membres on the erthe.

The olde man

thees amonge you, as thoughe ye lyued vn-
to the worlde? And anone after callyng vs
fro the same thynges he sayth, yf ye ryse
vp agayne with Christ, seke those thynges
that are aboue where Christ sytteth on ȳ
ryght hand of god. Be experte wyse i those
thinges ȳ be aboue, & not on the earth. Wore
ouer geuing preceptes of the spū all lyke what
erhorteth he vs to do at the laste, whether
ȳ we sholde vse such or such ceremonyes &
whether we shoulde be this or that wyse a
rayed? that we shold liue with this or that
meates? that we sholde saye customablye
any certayne nombre of psalmes, he made
mention of no suche thynges, what than?
Worthye sayd he, your mēbres whiche be
on the erth fornycation vnclennes bodyly
lust euyll cōcupiscence, & auarice whiche is
ȳ seruyce of ydols. And a lytell after. Now
put fro you all suche thinges, wrath indy-
gnation malyce & agayne, spoylynge youre
selfe of the olde man ȳ al his actes, putting
on you the newe manne, whiche is renued
in knowlege of god, after the ymage of him
whiche made hym. But who is the olde
man, verylye Adam, he that was made of
the earth, whose cōuersation is in erth, not
in heuen. By the erth vnderstande what so-
euer is vysible, & therfore tēporal & transi-
tory. who is that newe man, verely the ce-
lestial mā that descended fro heuen, Christ
Ihū by heuen vnderstand what soeuer is

The flesshe and the spyryte after Paule.

The olde man

mutable, & therfore eternall & euerlastyng
be the laube, leest we shoulde be mynded to
purchase the fauour of god, after the ma-
ner of the Jewes with certayne obseruach-
ces, as with ceremonyes magycall, he tea-
cheth that our dedes are pleasaunte & alo-
wed of god, so long as they are referred vn
to charitie, & also spryng therof, sayenge A-
bone al these thinges kepe charytie ꝙ bond
of perfection, and let the peace of god re-
ioyce as an ouercõmer in youre hertes, in
which also ye be called in one body. I will
gyue the a more playne token and euydẽt
probation, that this worde fleshe signifyeth
not the lust of the body only. Paul nameth
often the fleshe, often the spiryte, writing
to a certayne people named Galatas, whi-
che he called not onely from lust of the bo-
dye vnto chaste lyuynge but enforceth to
withdrawe them from the secte of the Jewes
and cõtydenes of workes, into which they
were induced by false apostles. In this
place therfore, nombrynge the dedes of the
fleshe, marke what vyces he reherseth.
The dedes of the fleshe (sayth he) be ma-
nyfest, whiche are fornicatyon, vncle-
lynes, wauntonnesnes, lechery e, worshyp-
pyng of ydolles, wytchcrafte, pryuy hate
discorde, otherwyse called contentyon, or
stryfe, emulation, which maye be called in-
dignation or disdayne, ire otherwyse cal-
led wrath, scoldynge, dyscention, that is to

ly, diuersitie in mayntaynynge of opyny-
ons, sectes, or mayntaynynge of quarels
enuy, hompeyde, dronkennesse, excesse in
eatyng and suche lyke. And not long after
he sayth, yt we lyue in the spirite, let vs
walke i the spirite. After that, as declaring
and vtteryng a pestylence contrary to the
spirite, he addeth: let vs not be made desi-
rous of vayne glory, prouokynge one the
other, and enuyenge one an other. The tre
is knowē by the fruite. As vnto this that
thou omyttest not watche, fastyng silence
oryons, & such other lyke obseruaunces:
I passe not theron, I wyl not byleue that
thou art in the spirite, except I may se the
fruytes of thy spirite. why may I not ar-
gyme the to be in the flesshe, whā after al-
moost an hundreth yeres exercyse of these
thinges, yet in the I fynde the dedes of ỹ
flesshe, enuyousnesse more than is in anye
woman, contynual wrath & fiersnes, as in
a man of warre: scoldinge, lustes & pleasure
insaciable, malycyous cursynge, bakbytyng
with tongue more venemous than the poy-
son of a serpent, an high mynde, stubburn-
nes lyght of thy promyse, vanite faynyng
flatteringe? Thou iudgest thy brother in
his meate drynke or rayment, but Paule
iudgeth the of thy dedes. Doth that sepa-
rate the from worldly and carnal men, that
thou arte in lyghter causes verely, but yet
with the same vices infected? As he wor-

Vayne glorye
is pestylence
cōtrary to the
spyryte.

lythy, whiche for his enheritaunce taken frō him or it came to his handes, for which his doughter defyled for hurte done to his father, for some offyce for his prynces fauoure, conceyueth wrath hatred, emulation and disdayne, than thou which I am ashamed to tell for howe lytle a tryfle, yea for nothynge, doest all the same thynges moch more malycyously? The lyghter occasion to synne lyghteth not, but aggrauateth the synne. Neyther it maketh mater in howe lytle or greate a thynge thou synne, so it be done with lyke affection. And yet there difference veryly, for so moch the greuouser doth euery man trespace, the lesse the occasion is wherwith he is pulled away from honestye. I speake not now of those relygyous personnes, whose maners euen the hole worlde abhorreth, but of them whome the commune people honoureth not as men, but as aūgels. whiche selfe same, notwithstandynge ought not to be displeased with these wordes, whiche rebuketh the vices, & noteth not the psons But and if they be good men, let them also be glad to be warned of what so euer men it be, in those thynges whiche pertayne to helth. Neyther is it vnknowen to me, that amonges them are very many, which holpen by lernyng & witte, haue tasted the misteries of the spirite. But as Liuius sayth & fortuneth almoost euery where, that the

By me William Walcot Esquier 1620

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greater paste ouercōmeth the better. Notwithstandinge (yf it be lawfull to confesse the trouth) le we not all the moofte frayes kynde of religion to put the chiefe poynte of relygyon, eyther in ceremonyes, or in a certayne maner or foxme of layeng, which they call theyr deuyne seruyce, or in certein bedes of the body: which religion if a man fholde examyne & appofe of fpiritual thinges he fhold fcarce fynde any at all that walked not in the flefhe. And herof commeth this fo great infyrmitie of myndes tremblynge for fere, where is no feare, & therin fure and careles, where is moofte peril of all. Here of commeth that perpetuall infancy in Chryft (to fpeake no greuouflyer) that we prepofterous eftemers of thynges make moofte of thofe whiche by them felfe are of no value, thofe fet at naughte, whiche onely are fufficient, euer lyuyng vnder tuters or fcholemayfters, euer in bondage neuer aduaunceinge oure felfe vp to the lybertye of the fpirite, neuer growinge vp to the large ftature of charitie. whan Paule cryeth to a certayne people called Galathas, ftande faft, be not ye locked agayn vnder the yoke of bondage. And in an other place, and fo was the lawe oure tutor or fcholemayfter in Chryft, that of faythe we myght be iuftyfyed. But feynge that fayth is come, now be we no more vnder a tutor or fcholemaifter, for euery one of you (faith

Prepofterous is letynge behynd that that fhold be before

he)is the verey son of god thrōughe fayth whiche he hath in Christe Jesue. And not moch after he saith, and we also whā we were lytle ones, were in seruice and bondage vnder the ceremonyes & lawe of this worlde. But whan the tyme was fully expired, god sent his sone made of a woman made vnder the lawe, to redeme them whiche were vnder the lawe, that we by adopcyon sholde be his sones. And for bycause ye be the sones of god, god hath sente the spirite of his sone into your hertes, crienge Abba pater (as a man wolde say, dade father) And so is he not nowe a seruaunt, but a sone to god. And agayne in an other place. Brethren ye be called in to lybertye let not your lyberrye be an occasyon vnto you to lyue in the flesh: but in charytie of the spirite serue one an other. For all the lawe is fulfylled in one sayenge. Loue thy neyghbour as thy selfe. But and yf ye bite and eate one the other, take hede leaste ye be consumed one of an other. And agayne to the Romayns. ye haue not receyued the spyryte of bondage agayne in feare, but the spirite that maketh you the sones of god by adoption, in whome we crye dade father. Vnto the same also pertayneth that he wryteth to Tymothe, sayenge: Exercyse thy selfe vnder the dedes of pietye, for bodyly exercyse is good but for a smyll thynge, pietie is good vnto all me-

git thynges. And to the Corynthes God is a spirite, and where the spirite is, there is lybertye. But why reherse I one or two places. Paule is all togyther at this poynte, that the flesshe, which is full of contencion, mought be dispyssed, and that he myghte settle vs in the spirite, whiche is the authoure of charite and liberty. For these companyons be euer inseperable on the one syde, the flesshe, bondage, vnquietnesse, contencyon, or stryfe. And on the other syde, the spirite, peace, loue, lybertye. These thynges euery where Paule stampeth in to vs. And seke we a better mayster of oure seiygyon, namely whan all diuyne scripture agreeth to hym? This was the greatest commaundement in the lawe of Moyses. This Chryste iterateth and inculcheth in the gospell, and for this cause chefely was he borne, for this cause dyed he, to teche vs not to counterfeyte ỳ iewes, but to loue. After the last souper made the euen before his passyon, howe dilygently, how tenderly, and how affectuously gaue he charge to his disciples not of meate, not of drynke, but of charite to be kepte one towardes an other. what other thyng teacheth he, what other thynge deliuereth his disciple Johan, than that we loue one an other, Paule euery where (as I haue sayd) commendeth charite, but specyally writynge vnto the Corynthes, he praiseth

To loue is the greteſt cõmaũdement.

Chryste last of all warneth vs of charyte.

teth charite both before myracles and pro-
pheries, and also before the tonges of aun-
geles. And saye not thou by and by, that
charite is to be ofte at the church, to crou-
che downe before the ymages of sayntes,
to lyght tapers or waxe candelles, to saye
many lady psalters, or sayne Katherynes
knottes. God hath no nede of these thyn-
ges, Paule calleth charite, to edyfye thy
neyghbour, to compte that we all be mem-
bres of one bodye, to thynke that we all
are but one in Chryste, to reioyce in god of
thy neyghboures welthe, euen as thou
doest of thyne owne. To remedye his in-
commodytes or losses as thyne owne, yf
any brother erre, or go oute of the ryghte
waye: to warne hym, to monyshe hym,
to tell hym his faute mekly, sobrely, and
curteysly, to teche the ignorannt, to lyfte
vp hym that fallen, to cõforte ¶ courage
hym that is in heuynes, to helpe him that la-
boureth, to succour the nedy. In cõclusion
to referre al eyethes ¶ substaunce, al thy stu-
dy, all thy cares to this poynte, that thou
in Chryste shouldest helpe as moche as thy
power extendeth to. That as he neyther
was borne for hym selfe, nor lyued to his
owne pleasure, neyther dyed for hym selfe
but dedycate hym selfe holy to our pro-
fytes: euen so shoulde we applye our selfe
and awayte vpon the commodities of our
brethren, and not our owne. which thynge

what is true charyte.

yf it were vsed, nothynge sholde be eyther moze pleasaunt oz elles easy, than the lyfe of relygyous persones, whiche we se nowe clene contrarye, greuous almooste euery where and laboryous, and also full of superstycyon, lyke vnto the Jewes, neyther pure from any vyces of the laye people, and in many sondry thynges moche moze defyled. whiche kynde of men sayntē Augustyne (of whom many glozy and reioyce as of the authour and founder of theyr lyuynge) yf he now myght lyue agayne, certaynly wolde not ones knowe, and wolde crye oute, sayenge that he wolde approue nothyng lesse than this kynde of lyfe, and that he had instytuted an ozdze and maner of lyuynge. not after the superstycyon of the Jewes, but after the rule of the apostles. But I heare euen now, what certayne men (whiche are somwhat well aduised) wyll answere vnto me. A man muste take hede in lytell and small thynges, leest a lytell and a lyttel he sholde fall in to greater vyces. I heare it ryght well, and I alowe the sayinge. Neuertheles thou oughtes to take hede a greate deale moze, that thou so clene not to these lytell and small thynges, that thou sholdest fall clene from the mooste chefe & greatest thynges. There is the leopardye moze euydente, but here moore greuouse. Do flee Scilla, that thou fall not in to Charibdis. To obserue theh

The lyfe of relygyous mē is greuous and tadyous.

Saynt Augustyne wold not knowe monkes & chanōs of his owne relygyon yf he were now alyue.

how farforth we ought to clyne to the small thynges.

Scillo & charibdys loke what they meane at the ende of this chapytre

lyttell thynges, is holsome verylye: but to cleue vtterly vnto them, is verey ieopardous. Paule forbydeth not the to vse the lawe and ceremonyes: but he wyll not hym to be bounde to the lawe and ceremonyes, whiche is free in Chryst. He condemneth not the lawe of dedes yf so be a man vse it lawfully. without these thynges peraduenture thou shalt not be a chrysten man, but they make the not a chrysten man. They wyll helpe vnto pietie & godlynesse, euen so yet yf thou vse them for that purpose. But and yf thou shalte begyn to enioye them, to put thy truste and confydence in them, at ones they vtterly destroye all the lyuynge of a chrysten man. The apostle setteth nought by the dedes of Abraham, whiche to haue ben verey perfyte, no man doubteth: and haste thou confydence in thyne? God disdeyneth certayn sacrifices called victime, the sabbots and certayn holy dayes called Neomenye, of people the Iewes, of whiche thynges he hym self was the authour and comaunder: and dareste thou compare thyne owne obseruances, with the preceptes of the lawe of god? yet here god redy to spue at them and sore agreued with them. For what entent (sayethe he) offre ye to me, the multytude of youre victimes? I am full. As for holocaustes of wethers, talowe or inwarde fyst and fatte of beestes, blode of

Corporal thynges helpe to pietie.

Hyerema was the sacrifyce of a beest wher of he that offered dyd eate parte/ & parte wente to thuse o: the preestes the call the kyd neis & the fatte abonte them was burned to god/ that same sacrifyce for certayn cōsyderations is also called hostia

holocaustes that as the hole beest sacrifyced to god/ no man hauynge parte therof,

calues, of lambes and gotes, I wolde not haue. whan ye come before my presence, who hath requyred these thynges of your handes, that ye myghte walke in my houses? Offre ye no more sacrifyce in vayne, your encence is abhomynacyon to me. I wyll not suffre the feest of the Neomenye and Sabbot daye, with other feest dayes The companyes of you are infected with iniquite, my soule hathe hated youre kalendas, and your solempne feastes. These thynges be greuous vnto me, I was euen sycke to abyde them. And whan ye put forthe youre handes: I wyll turne myne eyes from you. whan he reherseth the obseruaūces and maners of holy feestes and sacrifyce, moreouer the multyplyenge of prayers: noteth he not them as thoughe he poynted them with his fynger, whiche measure they? religyon withe a certayne nombre of psalmes and prayers? Marke also an other thynge, howe meruaylously the facundious yphete expresseth heaping to gyther the disdayne and indignacyon of god so that he nowe coude suffre neyther with eares, neyther eyes. what thynges (I beseche the?) verily tho thynges whiche he hymselfe had ordeyned to be kepte so religyously, whiche also were obserued so reuerently, so many yeres of holy kynges & yphetes. And these thynges abhorreth he yet in the carnall lawe. And truelye thou

Sabbot day was euery seuenth day as our sondaye.

Neomenye were holidaye at the newe of the mone.

kalendas ther same that neomenyes be.

Esay.

in ceremonyes made at home (thyne owne house) now in the lawe of the spirite? God in an other place byddeth the same yphete to crye incessantly, and to put out his breth after the maner of a trumpe, as in cruell matter, & worthy to be reduked sharpely, & suche a mater as vnneth could be optey-ned of these men but with moche ado. Thus (sayth he) they seke from daye to daye, and know they will my wayes, as all people that hath done iustyce, & hath not forsake the iudgement of their god. They aske me for the iudgementes of Justyce, and desire to drawe nigh to god: why haue we fasted (say they) and thou hast not loked vpon vs and mated our soules, & thou woldest not know it. Lo in the day of your faste (answereth the yphete) your owne will is founde in you, and ye seke out all your detters. Lo vnto stryfe and contention ye faste, and ye smyte with your fyst cruelly. Faste ye not as ye haue fasted vnto this day, that your crye myghte be herde on highe. Is this the fast that I haue chosen, that a man shulde vexe and trouble hym selfe for one daye, eyther that a man shoulde bowe his heade as a hoke or cyrcle, and to caste vpon him sacke clothe and asshes? wylte thou call this a faste or a day acceptable vnto god? But what shall we saye this to be: doth god condempne that thynge, whiche he hym selfe commaunded? Haye forgotte

The Jewyshe fast

what than? But to clene and slycke fall in
the flesshe of the lawe, & to haue cõfidence
of a thynge of nothynge, that is it veryly
whiche he hateth deedly. Therfore he shew-
eth what he wolde haue added in eyther
place. Be ye washen (sayth he) and made
clene take away out euyll cogytacyons of
thoughtes out of my syght, whan ỳ heareth
the euyll thoughtes rehersed, toucheth he
not euydently the spirite & the inwarde mã.
The eyes of god seeth not outwarde, but
secrete, neyther he iudgeth after ỳ syghte
of the eyes, neither rebuketh after the hea-
ryng of the eares. God knoweth not the fo-
lysshe virgyns, smothe and gay outwarde,
empty of good workes inwarde. He kno-
weth not them which say ỳ lyppes Mayn-
ster maynster. Wherfore ouer he putteth vs in remẽbrauncethat the vse of the spirituall lyfe standeth not so greatly in ceremonyes, as in ỳ charite of thy neyghbour. Helpe (sayth he) iudgements or iustyce, socour hym that is oppressed, gyue true iudgement & syght to hym that is fatherlesse and motherlesse or frendlesse, defende the wydowe, suche lyke. thynges did he knyt to the other place where he speaketh of fastynge. Is not this rather (sayth he) that I take whiche I haue chosen? Tears and cancell cruell obligacions, vnbinde the burthens whiche make them stowpe to the grounde that beare them: let them that be bruised go free and

The vse of the spirituall lyfe.

Esayas

breake asonder all burthen. Breake thy
breed to hungry. The nedy & them which
haue no place of habytation, lede vnto thy
house. whan thou seest a naked man clothe
hym, and de spyse not thyne owne flesshe.
what shall a chrysten man do than? shall
he despyse the commaundementes of the
churche? Shall he set at naught the honest
traditions of forefathers? Shall he con-
dempne godly and holy customes. Nay, if
he be weake and as a begynner, he shall
obserue them as thynges necessarye. But
and if he be stronge and perfite: so moche
the rather shall he obserue them, lest with
his knowlege he shoulde hurte his brother
whiche is yet weake: leest he also shoulde
kyll hym for whome Chryst dyed. we may
not omytte these thynges: but of necessitie
we muste do other thinges. Forpotall de-
des be not condempned, but spirituall ser-
uyce preferred. This visible honourynge of god
is not condempned, but god is not pleased
sauynge with inuysyble pytie and seruice.
God is a spirite, and is moste and stryd
& inuysible sacrifyce. It is a greate shame
for chrysten men not to knowe that thyng
whiche a certayne poete heynge a gentyle
knewe ryght well whiche gyuynge a pre-
cepte of dewe seruynge god sayth: If god
be a mynde as scripture sheweth vs, so
thou honoure hym chefely with a pure
mynde. Lette vs not despyse the authoys

The tradicions of our elders.

though he be an hethen man, or without degre of schole, the sentence becōmeth ye aryght greate deuyne. And (as very well haue perceyued) is lykewyse vnderstande of fewe, as it is redde of manye. The sentence verely is this, lyke reioyseth in lyke. Thou thynkest god to be moued greatelye with an oxe kylled and sacrifyced, or with the vapoure or smoke of frankensence, as though he were a bodye. God is a mynde, and, without doubte a mynde moost pure, most subtyle and perfyte, therfore oughte he to be honoured mooste chiefelye with a pure mynde. Thou thynkest a taper lyghted to be a sacrifyce, but a sacrifyce to god sayth Dauyd, is a wofull or a sorowfull spirite. And thoughe he hathe despysed the bloode of gootes and calues yet wyll not he despyse a herte contrite and humble If thou do that thynge whiche is gyuen to the eyen of menne, moche rather take hede that that thynge be not away whiche the eyen of god requyre. Thy body is couered with a coule or habyte, what is that to the purpose yf thy mynde beare a secule vesture? If thy vtter man be cloked in a cloke whyte as snowe, lette the vestymentes of the inner man be also whyte as snowe. Thou kepest sylence outwarde: moche more procure that thy mynde be quyet within. In the vysyble temple thou bowest downe thy knees of thy body, that

Inwarde thynges be represented by inwards thynges.

The sabotday the day of rest.

is nothyng worth, yf in the temple of thy herte thou stande vp rightе agaynste god. Thou honourest the tree of the crosse, moch more folow the mystery of the crosse Thou kepest the fastynge day and abstaynest from those thynges whiche defyle not a man, and why abstaynest thou not from fylthy talkynge, whiche polluteth thyne owne cōscience & other mens also? What is it drawen from the body, but why glutteth thy soule her selfe with coddes dryfte and such lyke, which are meate, mete for swyne? Thou makest the churche of stone gaye with goodlye ornamentes, thou honourest holy places, what is that to the purpose, yf the temple of thy herte, whose wals as the prophete Ezechiell bored thorowe be prophanat or polluted with the abhominations of Egipt? Thou kepest the sabbot dayе outward, and yn al thinges be vnquiet through the rage & tōblynge of vices togither. Thy body cōmitteth no adultrye but thou arte couetous, now is thy mynde a fornicatoure. Thou fyngest or prayest with thy bodyly tonge, but take hede with in what thy mynde sayth. with thy mouth thou blyssest, and with thy herte thou cursest. In thy bodye thou arte closed within a streyte celle, and in the cogytation thou wadrest through oute the worlde. Thou hearest the worde of god with thy corporal eares, rather heare it within, what sayth

the pzophete: Except ye here within, your
soule shall mourne and wepe, yea & what
redest thou in the gospell: that they which
se may not se, and they which heare maye
not heare. And agayn: the pzophete sayth
with your eare ye shall heare and ye shall
not perceyue: blessed be they therfore whi-
che heare the wozde of god within. Hap-
py are they to whom god speaketh with-
in, and theyr soules shall be saued. This
eare to endyne Dauyd cõmaundeth that
noble daughter of the kynge, whose beau-
tye and godlynes is all to gyther wythin
in golden hemmes. Fynallye what auay-
leth it yt thou do not those euyll thynges
outwarde, whiche with affection thou de-
syrest and coueitest inward: what auay-
leth it to do good deades outwarde, vnto
whiche within are cõmitted thynges clene
contrary: Is it so great a thyng if thou go
to Hierusalem in thy bodye, whan within
thyne owne selfe is both Sodome, Egipt,
and Babylon: It is no greate thynge to
haue troden the steppes of Chryst with thy
bodylye heles, but it is a greate thynge to
folowe the steppes of Chryste in affection.
If it be a very greate thynge to haue tou-
ched the sepulchre of Chryst, shall it not be
also a verye great thinge to haue expressed
the mystery of his buryenge? Thou accuselt
& vttereſt thy synnes to a prest, whiche is
a man, take hede how thou accuselt and vn-

Pilgrimages to holy places

Confession

ceyll them before god. For to accuse them
afore him is to hate them inwardly. Thou
byleuest perchaunce all thy synne and of-
fences to be washen awaye at ones with
a lytle paper or parchemente sealed with
waxe, with a lytle money or ymages of
waxe offred, with a lytle Pylgrymage go-
yng. Thou art vtterly disceyued and clene
out of the waye. The wounde is receiued
inwardely, the medicine therfore must ne-
des be layde to within. Thyne affection is
corrupte, thou haste loued that whiche was
worthy of hate, & hated that which ought
to haue bene beloued. Swete was to the
sowre, and bytter was swete. I regarde
not what thou shewe outwarde. But and
yf clean contrary thou shalte begynne to
hate, to flye, to abhorre that whiche thou
lately louedest, if that were swete to thine
appetyte, whiche lately had the taste of
gal of this wise ce the last I perceyue and
take a token of heithe. Magdaleyne loued
moche and many sinnes were forgiuen her
The more thou louest Christ, & more thou
shalte hate vyces. For the hate of syn, fol-
loweth the loue of pitie, as the shadow fol-
weth the body. I had leuer haue the hate
ones thy vycyous maners within and in
dede, than to defye them before a preest ten
tymes i worde. Therfore (as I haue reher-
sed certain thinges for loue of enlample (in
the hole spectable and sight of this visible

All beastes
spirite is
in

worde, in the olde lawe, in the newe lawe, in all the cõmaundementes of the churche fynally in thy selfe and in all besynes pertaynynge to man, withoutforth is there a certayne flesh and ℞in a spirite, in whiche thinges if we shall not make a ꝓposterous ordre neither in thynges whiche are sene shal put very great confidence, but euen as they do helpe to better thynges, and shall alwayes haue respect to the spirite & to the thynges whiche be of charyte, than shal we waxe not heuy as men in sorowe & payne as these men be not feble, euer chyldren as it is a ꝓuerbe not beslly & drye bones (as sayth the prophete) without lyfe, drouesye and forgetfull, as men diseased of the lethargye, not dull hauynge no quicknes, not brawlers & scolders not enuyous and whysperars or backbyters, but excellente in Chryst large in charytie, strong and stable both in prosperitie and in aduersitie, lo kynge beyde small thynges & enforcing vp to thinges of moost profite, full of myrthe full also of knowledge. whiche knowledge who so euer refuseth, hym doth that noble lorde of all knowlege refuse. For verelye ignorraunce or lacke of experyence, whome for the most parte accõpanyeth ruines of lernynge, & that gentle woman whom the grekes cal Philautia, that is to say loue of thy selfe, onely bryngeth to passe, as Glatias sayth, that we put ouly dence in thyng

what thynges folow charitee

prosperytye & aduersitie.

de nothyng, and speke vanities, that we ca
ceiue labour and bring forth iniquitie, and
that we alwayes be fearfull and vile bond
seruauntes vnto the ceremonies of ȳ lawe.
Of whiche maner persons Paule speking
sayth, I beare them recorde that the zele of
god they haue, but not according vnto know-
lege. But what knewe they not? verily ȳ
thende of ȳ lawe is Christ, & Christ verily
is a spirite, he also charitie. But Esayas
more playnly describeth the miserable and
vnprofytable bondage of these men in the
fleshe. Therfore sayth he, my people be
ledde in captiuitie, because he hadde no
knowlege, & the nobles of them perysshed
for hunger, & the multytude of them dyed
awaye for thurste. It is no meruayle that
the cōmon people be seruauntes to the ele-
mentes and principles of this worlde, as
they whiche are vnlearned, neyther haue
wysdome more than they borow of other
mennes heddes. It is more to be meruay-
led, that they whiche are as chiefe of Chris-
tes religion, in the same captyuytye pe-
rysshe for hunger, and wythere awaye for
thurste. why perysshe they for hunger?
Because they haue not lerned of Christ
to breke barly loues they spende only roūde
aboute the roughe and sharpe codde or
huske, they sucke out no mary or swete ly-
coure. And why wyther they so awaye for
thurste for because they haue not lerned of

Christe is the ende of the lawe.

woyles to fette water out of the ſpiritu-
all rocke, neyther haue dronke of the ry-
uers of the water of lyfe, whiche flowe iſ-
ſue or ſprynge out of the belye of Chryſte.
And this ſurely was ſpoken of the ſpirite
not of the fleſche. Thou therfore my bro-
ther, leaſte with ſorowfull laboures thou
ſholdeſt not moch preuayle, but that with
meane exercyſe thou mayſte ſhortely waxe
bygge in Chryſte and luſty, diligently en-
dyaſinge this rule, mynde not to crepe on
the grounde with vncleane beaſtes but al-
wayes luſteyned with thoſe wynges whi-
che Plato byleueth to ſprynge euer a freſh
throughe the heate of loue in the mynde,
lyfte vp thy ſelfe as it were by certeyne
ſteppes of the ladder of Jacob, frome the
bodye to the ſpirite, frome the vyſyble
worlde vnto the inuyſyble, frome the let-
ter to the myſterye, from thynges ſenſible
to thinges intelligible, from thinges groſſe
and compounde vnto thynges ſyngle and
pure. who ſo euer after this maner ſhall ap
proche & drawe nere to the lorde, the lorde
of his parte ſhall ageyn approched & draw
nyghe to hym. And yf thou for thy parte
ſhalte endeuoyre to aryſe out of the dark-
neſſe and troubles of the ſenſuall powers
he wyll come agaynſt the pleaſauntly and
for thy profyte, out of this lyghte inacceſſi-
ble, and oute of that noble ſylence inco-
gytable. In which, not oneiye all rage of

By the wyll
ges of loue we
muſt flee vp to
the ſpirite.

Inacceſſable is
that whiche no
man can attein
Incogitable/
whiche can not
be cõprehẽded
with mannes
reaſon.

sensual powers, but also similitudy or imaginations of all the intelligible powers both cease and kepe silence.

☞ The lyxth rule. Capi. xiiii.

AND for as as moch as in sodeyn wyp tynge, one thynge calleth an other to remembraunce, I wyll now adde the lyxt rule, whiche is in a maner of kynrede to them that go before, a rule for all men as necessarys vnto helthe, as it is of fewe regarded. That rule is thus, that the mynde of hym whiche enforceth and labourth to Chryst warde varye as moche as is possyble both from the dedes and also opynyons of the comunne laye people, and that the ensample of pietie be not sette of anye other saue of Chryste onely. For he is the onely chiefe patron, the onely and chief ensample or forme of lyuynge, from whome who so euer wryeth one ynche or nayle bredth, he goeth besides the ryghte pathe, and romneth out of the way. wherfore Plato with graunte forforth as he dothe many thynges, in his bokes of the gouernaunce of a cytye or cōmune welthe, denyeth any man to be able to defende vertue constantlye, whiche hath not instructed his mynde with sure and vndoubted opinyons of sylthynesse and of honestye. But howe moche more perylous is it if false opynyons of

Thou must varye from the comun people,

The ensample of pitie,

the thynges whiche pertayne to helthe. ſynke in to the depe botome of thy mynde. Therfore he thynketh that this thynge ſhould be cared for and loked vpon chefely that the gouernours them ſelfe whome it behoueth to lacke all maner of vncleanyneſſe, graue in theyr owne myndes very good opynyons of thynges to be enſued and eſchewed, that is to ſaye of good and euyll, of vyces and of vertues, and that they haue them very aſſured, aldoute layde a parte, as certayne lawes very holy and goodly. For what ſo euer thynge cleaueth in the mynde ſurely rooted with ſtedfaſte byleue: that euery man declareth in his maners and conuerſacyon. Therfore the chefe care of chryſten men ought to be applyed to this poynte, that theyr chyldren freyght waye from the cradle, amongeſt the very flatterynges of the nozyſes, and kyſſes of the parentes, maye receyue and ſucke vnder the handes of them whiche are lerned, opynyons and perſwaſyons mete and wozthy of Chryſt: bycauſe that nothyng eyther ſynketh depar or cleaueth faſter in the mynde, than that, whiche (as Fabyus ſaythe) in the yonge and tendre yeres is pourcd in. Let be a faere of from the yeres of yonge ſuchlynges wanton ſonges of loue, whiche chryſten men ſynge at home and where ſo euer they eyde or go moche moze fylthye than euer the comunes

The bryngyng vp of chriſten mens chyldren

people of the hethen men wolde suffre it be had in vse. Let them not here theyr mother waple and wrynge her handes, for a lytell losse of worldly goodes, nor for the losse of her syster, heare her crye out alas that euer she was borne, to be brought to this wretchednesse that she sholde thus be lefte, lefte alone desolate and destytute. Lette not them heare theyr father rebukynge and vpbrayenge hym of cowardenes, which hath not recompensed iniurye or wronge with double: neyther yet laudynge them whiche haue gathered to gyther greate habundaunce of worldly substaunce, by whatsoeuer maner it were. The dispocicyon of man is frayle and pronne to vices, he catcheth mischeuous ensample at ones, none otherwyse than towe catcheth fyre if it be put to. Now be it this self same thynge is to be done in euery age, that all the errours of the laye people myghte be plucked out agayne of the myndes by the harde rootes, and in theyr places be planted holsome opinions, and so myght be rooted, that with no vyolence they coulde be shake or plucked asondre, whiche thing who so euer hath done, shall easyly & without besynesse by his owne exemple folowe vertue, and shall accompte them that do otherwyse, worthy to be lamented & pitied and not to be counterfayted or folowed. Vnto this thynge pertayneth that not vn-

Vertue is the knowledge of thynges to be auoyded and of thinges to be desyred and loued.

Synne. springeth of false opinions.

Vtterte sayinge of Socrates (thoughe it were reduked of Aristotle) that vertue was nothynge elles, but the knowlege of thynges to be ensued and folowed, and of thynges to be eschewed and fled. Not but that Socrates sawe the differēce bytwene knowlege of honestye and the loue of the same. But as Demosthenes answered pronunciacyon to be the fyrst, the seconde, and also the thyrde poynte of eloquence, signifieng that to be the chefe pert. in so moche that he thoughte eloquence to reste altogyther in that thynge onely. In lykewyse Socrates disputyng with Pythagoras, proueth by argumentes, knowlege in all vertue to beare suche rowme, that vyces can no other whence procede than of false opinyons. For certaynly brother bothe he that loueth Christ, and he also that loueth voluptuousnesse, money, false honoure, dothe folowe that thyng, whiche is eyther of them swete, good, and beautyfull. But the one slydeth through ignorauñce, in stede of a swete thynge embrasyng a thynge out of measure soure, lyeng as a soure thynge whiche is swetest of all. Also. folowynge that thynge for good and for lucre, which is naught elles but domage and losse, and feasynge that thynge for losse, whiche is chefe gaynes or auauntage: and iudgynge that thynge to be fayre, whiche is foule, and wenynge or trowyng that to be sham-

ful, whiche onely is glorious and prayse full. In conclusyon yf a man were surely and inwardly brought in beleue, and yf also it were digested in to the substaunce of his mynde, as meate in to the substaunce moost swete, most sayre most honest, most profytable: and on the other syde, sylthynesse onely to be an euyll thyng, a paynfull tourment or punyshment a foule thynge, shamefull, full of domage or losse and dyd measure these thynges not by the opinyon of the cõmen people, but by the very nature of the thynges: it coulde not be (suche perswasyon or byleue endurynge) that he sholde stycke faste or cleue longe tyme in euyll thynges. For nowe longe ago the cõmen people is founde to be the mooste mischeuous authour and capitayne bothe of lyuyng and also of iudgement: neyther was the worlde euer in so good state and condicion, but that the worst thinges haue pleased the mooste parte. Beware lest thou this wyse thynke, no man is there that dothe not this, myne elders before me haue walked in these steppes, of this opynyon is suche a man, so greate a philosopher, so greate a dyuyne. This is the custome and maner of lyuynge of kynges, this wyse lyue great men, this done bothe bysshoppes and prestes, these trewly be no rascalles. Let not these greate names

The cõmẽ people is the worst auctor or instructor of lyuing

wonne the one pyche. I measure not iudge not the cõmen or rascall sort by the roume, estate, or degree: but by the mynde and stomacke, who so euer in the famous caue of Plato bounde with the bondes of theyr owne affections, wonder at the vayne ymages and shadowes of thinges in stede of very true thynges, they be the commen people. Sholde he not do preposterously and out of order yf a man wolde go aboute to trye not the stone by the ruler or squyre, but the ruler by the stone? Sadi were it not moche more vnreasonable if a man wolde go aboute to bowe and tourne, not the maners of men to Chryst, but Chryst to the lyuyng of men? Thynke it not therfore well or aryght, because that great men, or because that moost men do it, but this wyse onely shall is be well and ryght what so euer is doone, yf it agree to the rule of Chryste. ye and therfore ought a thynge to be suspected: because it pleaseth the moost parte. It is a small flocke and euer shall be, to whome is pleasaunt the symplycite or playnesse, the pouertye, the veryte of Chryste. It is a small flocke verily, but a blyssed, as vnto whome onely is due the kyngdome of heuen. Strayte is the waye of vertue, and of very fewe trodden on, but none other leadeth to lyfe. To conclude, whether dothe awyse buylder fetche his ensample of the moste cõmen

Plato wylleth that we sholde imagen a certe nõbre of me to be bounde with theyr hedz vpryghte, so that they could not ouerlooke before the walle caue at their backes higher the their hedz without that a fyre and that all thynges sholde come to and fro betwene the fyre and the caues mouthe, that the shadowes of all thinges might appere vpon the wall before them so shulde they se nothing but shadowes So be the ignorant and vnlerned people bounde with the bõdes of affectiõs that they neuer se the truth with eyen of reason.

The flocke of good men is but smal.

and vsed, or of the best werke paynters set afore them none but the best tables or patentes of ymagerye. Oure ensample is Chryste, in whom onely be all rules of vyrtuous lyuinge, him may we counterfayte without exception. But in good and vertuous men it shall be mete that thou call to an ensample euery thynge so farre forthe as it shall agre with the first ensample of Christ. As touchynge the cōmune sorte of christen men thynke thus: yf they were neuer more corrupte, no not amongest the gentyles, as moch as concerneth the opynyons of their maners. More ouer as touchynge theyr sayinge what opynyons they haue aduyse them. This surely is doutelesse and to be abydden by that sayth Whoute maners worthy of sayinge preuayleth nothynge in so moche also that it groweth to an heape of dampnation. Serche the hystoryes of antyquitie (to them compare the maner that be nowe adayes, whan was vertue and true honestye more despysed, whanne was so had in pryce ryches gotten not regarded whēre. In what worlde at any tyme was truer that sayeng of Horatius, forsoth that lady money gyueth a wyfe with dowery, credence frendeshyppe, noblenesse, noble kynne, and also beautye. And agayne this sayenge of the same Horace, noblenes and vertue, except a man haue good withall, is vyler than a rushe or a strawe. Who re-

The comē people of Christen men be moost corrupt.

The maner of the would nowe adayes.

Horace the poete.

deth not now in good ernest that bytynge mocke of the same poete: Oh cytezyns cytezyns, fyrst seke money, after seke vertue whan was ryote or excesse more immoderate than nowe: whan was adultry, and all other kyndes of vnchaste lyuynge, eyther more appert in the sight of euery man or more vnpunysshed, or elles lesse had in shame, rebuke, or abhominacyon: whyle prynces fauour theyr owne vices in other and euery man accompteth that moost comely and beautifullto be done, what so euer is vsed & take vp amonge courtyers. To whome semeth not pouertye extreme euyll, and vttermoost shame and rebuke: In tyme paste, keepers of queenes, fylthye nyggardes, gloryous or gorgyous persons louers and regarders of money, were cast in the teeth with rebukefull and sclaunderous scoffiges and iestynges, and that by authorite. And also in comedyes, tragedyes, and other cõmune players of the gẽtyles, acgeate clappynge of handes and a showte was made of ỹ iey people for ioye whan vices were crafftely and properly rebuked and cheked: at the whiche same dytes nowe a dayes beinge euyll prayed, there is made a showte and clappynge of handes for ioye, euen of the nobles & estates of chrysten men. The athenes in theyr cõmune house appoynted for disgysynge, & interludes, coude not forbeare ne suffre a

The libertie of olde tymes.

wyll the imbaf
ſadors of kinge
pyrrhus had of
fred to Phoſtō
greate giftes/ &
hadde offred
hym to receyue
them ſayinge.
Thoughe you
may ſpare thē
well ynoughe/
yet ſhall they
be neſſarye
for your child
ren to whom it
ſhall be herd to
obteine to com
me ſuche honor
as you & rem-
phoſon āſwe-
red/yf my chil-
dré ſhall be like
me this ſame
poſſeſſion ſhall
finde theym
whiche hāthe
brought me to
ſo great honor/
yf they ſhulde
be vnlyke me
I wyl not that
theyr rychꝭ be
norryſhed and
augmented at
my coſt.
Fabriciꝰ was
a noble man ſo

ſeſſed in playeng a certayne tragedy of Eu
ripides, to ſynge the wordes of a certayne
couetous mā, which preferred money onely
before all other commodities & pleaſure of
mānes lyfe: and they wolde playnly haue
clapped out of the play, yea & violently caſt
out of the houſe the player with all the fa-
ble, had not the poete by & by aryſynge vp
deſyred them to tarye a lytle and behold to
what poynte that ſo great a wonderer of
money ſholde come. Howe many enſam-
ples be there in the gentyles, hyſtoryes of
them, whiche of the commune welth well
gouerned & mynyſtred, brought nothynge
into theyr poore houſholde but an honeſt
opynyon or reputacyon. whiche ſette more
by lybelitie, than money, by chaſtite, thā by
lyfe. whom neyther proſperite coude make
proude, wylde or wanton, neyther aduer-
ſitie coulde ouercome & make hery herted
whiche regarded honeſt ieoperdies & daun
gers before voluptuouſnes and pleaſures
which contented onely & the conſcience of
pure lyfe, deſired neyther honours neither
rychꝭſſe, nor any other cōmodyties of for-
tune. And to ouerhyp & make no reherſall
of the holynes of Phocion, of the pouertie
of Fabricius more excellēt thā ryches: of
the ſtronge and courageous mynde of La
miſſus, of the ſtraite & indifferent iuſtice of
Brutus, of the chaſtitie of Pithagoras, of
the temperaunce of Socrates, of the ſound &

stant vertu of Cato, & a thousande moste goodly beames of all sortes of vices, whiche are sed euery where i thistoryes of the lacedemonies, of the pertes, of ỹ athenes & of the romaynes, to our gret shame verely. Holy Aurelius Augustyne, as he hym selfe wytnesseth in the cõmentaryes of his owne cõfession, longe tyme before he put Christ on hym, despised money, counted honours for naught, & was not moued with glory, prayse or fame, & to voluptuousnes kepte the brydell so straycht, that he than a yong man, was content with one lytle wenche, so whom he kepte also promyse and fayth of maryage. Suche ensamples amonge courtyers, amonge men of the Churche, I wyll also saye amongste religious persons shall not a man lyghtly fynde. Or yf anye such shall be, by & by he shall be poynted, wondred, or mocked at, as it were an asse amonge apes, he shall be called with one voyce of all men a doting foole, a grosshead an ypocrite, in nothynge expert melancoly mad, and shall not be iudged to be a man. So we christen men honour the doctryne of Christ, so counterfayte wt it, that euery where now a dayes nothinge is accompted more folysshe, more vyle, more worthy to be ashamed of, than to be a christē man in dede, with all herte and mynde. As though that eyther christe in vayne had bene consterfayte in erth, or that christendom were

Rome who so mā could make to possesse riches or receyue gyftes or to vse crafte or fraud agaīst his enemies in time of mortall warre.

Camillus was so constaunt of minde that no fortune coulde moue him / nor no iniury could make him vnkynde to the comune welth.

Brute slew his owne sones by cause they conspired againste the commune welth.

Pythagoras was the auctor of chast lyuyng.

Socrates sayd that he knewe well hym selfe to be vnlerned, & he neuer laughed / yet was he mery.

The cõtynence of sayncte Augustyne.

To be a very christen man is accompted euery where a very vyle thynge.

The vanitie of noble men.

Democritus laughed at what so euer thyng was don in the life of mortal men, ye thed to hym so foolyshe a thyng

lothe other thynge now, than in tyme past or dyd not indifferently apertayne to all men. I wyll therfore that thou from these men vary with all thy mynde, & esteme the valure of euery thyng by the cõmunyon or felawshyp of Chryst onely. who thynketh it not euery where to be an excellent thing and worthy to be nõbred amonge the chef of all good thinges, if a man discend of a worshypp full stocke & honourable auncestours whiche thynge they call noblesse. Let it not moue the one whyt, whã thou hearest the wyse men of this worlde, men of sadnesse endued with great authoritie, so ernestly disputinge of the degrees of their genealogyes or lynage, hauynge their forheed and vpper browes drawen to gither by very great grauite, as it were a mater of marueylous difficultie, yea and with great enforce men bryngyng forth playne trifles. Nor let in moue the whã thou seest other so high mynded, for the noble actes of their grandfathers or great grandefathers, that they thynke other in cõparyson of thẽ selfe scarce to be men. But thou laughyng at the errour of these men, after the maner of Democritus, shalt cõpte (as true it is in dede) that the onely and moofte perfyte noblenesse, is to be regenerate in Chryst, & to be grafted & planted in the body of hym to be one body & one spirite with god. Let other men be kynges sonnes: to the, let it be the

greatest honour that can be, that thou arte called, and arte so in dede, the son of god. Let them stande in theyr owne conceytes bicause they are dayly cōuersaunt in great pryuces courtes: chose thou rather to be with Dauyd vyle abiecte in the house of god. Take hede what manner felowes Chryste chose, feble persones, fooles, vyle as touchynge this worlde. In Adam we be all borne of lowe degre. In Chryst we be all one. Verye noblenesse is to dispyse this vayne noblenesse, verye noblenes is to be seruaunt to Chryst. Thynke them to be thyne auncestours, whose vertues thou both lovest and counterfaytest. Also harke what the true estemer of noblenesse sayde in the gospell agaynst the Jewes. whiche bosted theym selfe to be of the generation of Abraham: a man verelye, not excellent onely not ryche onely, not the conquerour of kynges onely, but also for his dyuyne vertues lauded of god him selfe who wold not thynke this to be a noble thynge and worthy wherof a manne myghte reioyce: Harke yet what they harde: ye are (sayde Chryste) of your father the deuyll, and the dedes of your father ye do. And heare also Paule how he estemeth gentyll bloode, accordynge to his maysters rule. Not al they (sayth he) whiche be of the circumcision of Israel, be Israelites, neyther all they that be of the sede of Abrahā be the sones of Abra

The cheefest noblenes is to be the sone of god

Here may you se howe Paule estemeth noble bloode.

ham. It is a lowe degre and shamefull, to lerne fylthynesse, and to haue no kynrede with Chryst, whiche knowlegeth kynrede with no man, but with suche as fulfylleth the wyll of his father in heuen. He is with moche shame a bastarde whiche hathe the deuyll to his father, and verelye, who so euer dothe the dedes of the deuyll, hath the deuyll to his father excepte Christe lyed. But the truth can not lye. The hyghest degre that can be, is to be the sone and heyre of god, the brother & coheyre with Christe. What theyr badges & cognysaunces meane lette them loke. The badges of Chryste be cõmune to all men, and yet mooste honourable, whiche be the crosse, the crowne of thorne the nayles, the spere, the sygnes or tokens, whiche Paule reioyseth to beare in his bodye. Of noblenesse therfore thow seest how moche otherwyse I wolde haue the to iudge and thynke, than the laye people ymagyne. who calleth not him blyssed eyth, and happy amonge the cõmune people, which hath heaped to gyther at home a greate deale of golde. But iudge thou hym to be blyssed ynough, ye that he onely is blyssed, which possesseth Chryste, very felicitie, & of all thynges the best. Iudge hym happy whiche hathe boughte that no bles & precyous margarye of pure mynde, with the losse eyther of all his goodes, or his bodye also, whiche hathe founde the

The badges of ye noble.

Riche men be not blessed.

treasoure of wysdome, preyouster than all
ryches. whiche to be made ryche, hathe
bought of Chryst that is mooste ryche, golde
purified and proued fyne. what thinges
than be these whiche the commune people
wondre at, as golde precyous stones, lyue-
lode. In a wronge name they be riches, in
the true name they be very thornes, whi-
che choke the sede of the worde of god, ac-
cordyng to the parable of the gospel. They
be packes or fardels with whiche who so
euer be laden, they neyther canne folowe
poore Chryst by the streyght way neyther
enter by the lowe doore into the kyngdome
of heuen. Thynke not thy selfe better by
one heare yf thou sholdest passe in ryches
eyther Mydas, or Crefus, but thynke thy
selfe more bounde, more tangled, more la-
den. He hath aboundantlye ynoughe, that
can manfully despise such thynges. He is
prouyded for sufficiently, to whom Chryst
promysed nothyng sholde be lackynge. He
shall not be an hungred, to whose mouthe
māna of the worde of god semeth pleasaūt
He shall not be naked that hath put Chryst
vpon hym. Thynke this onely to be a losse
as ofte as any thynge of godlynesse is my
nysshed, & any thynge of vyces is encreased
Thynke it a greate lucre or aduauntage,
whan the mynde throughe encrease of ver
tue is waxen better. Thynke thou lackest
nothynge, as longe as thou possessest hym

what is riches

Mydas & Cre-
sus were two
riche kynges

There is no
domage in the
losse of ryches

Aiax in his madnes hanged vp two great swyne supposyng the one to haue bene Agamenon/the other Ulixes/ his two mortal enmies. Thā with moche laughter herged agaīst thē/ castyng many murrys in their teeth/but whan he was com to his wittes agayne/ he killed him self for shame & sorow/so by cause of voluptuous pleasure/ foloweth mischefe/ it may be well called the laughter of Aiax. Milesii Siburite were people whiche layed delycately. Epicure put felicite in voluptuousnes.

§ That is swete

sū whom are all thynges. But what is this whiche wretches, call pleasure, surely is it nothig lesse thā that it is called. what is it thanne? Pure madnes it is, and playnly (as grekes be wōt to say) the laughter of Aiax swete poyson, pleasaunt mischefe. True & onely pleasure, is ỹ inwarde ioye of a pure conscience. The mooste noble and deyntyest dysshe that can be, is the study of holy scripture. The mooste delectable songes, be the psalmes endited of the holye goost. The mooste pleasaunt felyshyp is the cōmunō of all sayntes. The hyest deyntyes of all, is the fruition & entoyenge of the very truth. Pourge now thyne eyen, pourge thy eares pourge thy mouth, & Chryst shall begyn to waxe swete & pleasaunt to the, who tasted ones sauerly: ye if, miletij libartie, if all incontinent ryottours & epicuriens, shortlye, if the vniuersitie of ymaginers & deuisers of pleasures sholde heape togyther al their flatteryng subtylities and deynty dysshes, i cōparyson of hym onely, they shall seme to prouoke the to spue. That is not by ỹ by swete, which is sauery, but that whiche is sauerye to a hole man. If water haue the taste of wyne to hym whiche burneth in a hote feuer, no man wyll call that pleasure but a diseaſe. Thou arte disceyued if thou beleue not that very teres be moche more pleasāt to deuoute & holye men, than be to wycked men laughynges, mockynges, &

ſtil ges oꝛ ſcoffynges. If thou alſo byleue not ſalting to be ſweter to the one, than to the other plouers, quayles, felauntes, patryches, pyke troute, pozpas, oꝛ the freſche ſturgen. And the moderate bozdes of thone apoynted with erbes & frutes to be moche more delycate, thā the coſtly & diſdaynfull feſtes of the other. Fynally ỳ true pleſure is foꝛ the loue of Chꝛyſt, not to be ones moued with falſe apparnt pleaſures. Behold nowe howe moche the wozlde abuſeth the names of loue and hate. whan a folyſhe youge man is clere out of his wytte & mad foꝛ a wenches ſake: that the cōmune people call loue, and yet is there no veryer hate in the wozlde. True loue euen with his owne wille, deſyꝛeth to ſe vnto an other mannes pꝛofyte. whervnto loketh he ſaue vnto his owne pleaſure? Therfoꝛe he loueth not her, but hym ſelfe: howbeit foꝛſoth he loueth not hym ſelfe. Foꝛ no mā can loue an other, except he loue hym ſelfe firſt, ye and except he loue hym ſelf aright No man can hate any man at all, except he firſt hate him ſelfe. Neuertheles ſomtyme to loue well is to hate wel, and to hate wel is to loue wel. whoſoeuer therfoꝛe foꝛ his lytell pleaſure (as he ſuppoſeth it) layeth awayte & goth aboute to begyle a mayden with flatteringes & giftes, with fayꝛe pꝛomyſſes, to plucke from her the beſt thynge ſhe hath, that is to wete, her perfytneſſe,

which fauoureth to a holeman.

Folyſhe loue.

her chastite, her simplicitie, her innocency, her good mynde, and her good name, whether semeth this man to hate, or to loue? Certaynly there is no hate more cruel than is this hate, when the holy ghe father and mother fauoure the vyces of their chyldren the cõmune sayenge is, how tenderly loue they their chyldren? But I pray the, how cruelly hate they their chyldren, whiche (whyle they folow their owne affections) regarde not at all the welthe of their children, what other thynge wil sheth to vs our most hatefull enemye the deuyll, than that we here synnynge vnpunyshed, shold fall into eternall punyshement. They call him an easy mayster a merycfull pryncs whiche at certayne greuous offences eyther wynketh or sheweth fauoure, that the more vnpunyshed men do synne the more boldly and at large they may synne. But what other thyng threteneth god by his prophets to them, whome he iudgeth vnworthy of his mercy. And shall I not (saith he) loke vpon youre doughters whan they commyt fornycatiõ, nor youre doughters in lawe, whan they cõmyt adultrye. Vnto Dauyd, what promysed he. I wyll (sayth he) with a rodde vysyte their iniquities, and with whyppes, their synnes, but I wyll not scatter my mercye frome them. Thou seest howe all thynges are renued in Christ, and howe the names of thinges

Tenderues towardes their children.

are chaunged. who so euer loue hym selfe other wyse than well, hateth hymselfe deedly. who so euer is euyll mercyfull towarde hymselfe, is a tyraunt most cruell. To care well, is not to regarde. To hurte well, is to do good. To destroye well, is to saue. Thou shalte care well for thy selfe, if thou shalte despyse the desyres of the flesshe. If in good maner thou shalt rage agaynst vyces, thou shalte do to the man a good turne. If thou shalte kyll the synner, thou shalt saue the man. If thou shalte destroye that man hathe made, thou shalte restore that god hath made. Come of now and let vs go further. what thynketh the erroure of the people power, wyckednes, manhode and cowardnesse to be? Call they not hym myghty, whiche can lyghtly hurte whom hym lyst? all be it, it is a very odyous power to be able to hurte, for in that are they resembled to noysom wormes scorpyons, and to the deuyl hymselfe, that is to wete, in doynge harme. Onely god is myghty in dede, whiche neyther can hurt yf he wolde, neyther yet wolde yf he coude, for his nature is to do good. But this myghty felowe howe dothe he I beseche the hurte a man? He shall take away thy money, he shall beate thy bodye, he shall robbe the of thy lyfe, If he do it to hym that serueth god well, he hathe done a good dede, in stede of an euyll. Yet and

yf he haue doone it to an euyll man, this hath mynystred the occasyon veryly, but he hath hurt hym selfe, for no man is hurt but of hym selfe. No man gothe aboute to hurte an other, excepte the same man hath moche more greuously hurte hym selfe & fore hande. Thou enforcest to hurte me in my money or godes & Howe hast thou through the losse of charite hurte thy selfe moost greuously. Thou canste not fasten a wounde in me, but yf thou haue fyrste receyued a wounde more greuous. Thou canst not take from me the lyfe of the bodye, oneles thou haue slayne thyne owne soule before. But Paule, whiche to do wronge was a man very weyke and feble, to suffre wronge moost valyaunt and stronge, reioyseth he not that he coude do all thynge in Chryst & They call hym euery where manly and bolde, whiche fyerse and of impotent mynde, for the leest displeasure that can be, rageth, fretheth, or boyleth in wrath, & acquyteth a shrewde worde with a shrewde a worde, a checke with a checke, one euyll turne with an other. Contrary wyse, who so euer receyuynge wronge maketh nothynge a do, but dissimuleth as no suche thynge were done, hym they call a coward, a dastarde hertlesse, mete for nothyng. But yet what is farther of from the greatnes & valyaut nesse of stomacke, than with a lytell wordes

to be pulled a syde from the quyetnes and
constaunce of the mynde, and to be so vna-
ble to set at nought an other mannes fo-
lysshnes, that thou sholdest thynke thy self
to be no man, except thou dydest ouer-
come one shrewde tourne with an other?
But howe moche more manfull is it, with
an excellent and large stomacke to be able
to despyse all maner iniuryes, and more-
ouer, for an euil dede, to recōpence a good.
I wolde not call hym a bolde man, whiche
durst iuoparde on his ennemye whiche scal-
leth castel or towne walles, which (his lyfe
not regarded) putteth hym self in all ma-
ner ieopardyes, a thynge cōmune almost to
all warryours. But who so euer can ouer-
come his owne herte, who so euer can wyl
them good, which dothe hym harme, pray
for them, which curse hym: to this man is
due the propre name of a bolde & stronge
man, & of an excellent mynde. Let vs also
discusse an other thynge, what the worlde
calleth prayse, rebuke, and shame. Thou
art praysed, for what cause, & of whome if
for frothy thynges and of frothy persons,
this verely is a false prayse, and a true re-
buke. Thou arte disprayseb, thou art moc
ked or laughed at, for what cause, and of
whom, for godlynes & innocēcy, and that
of cyuil men: this is not a rebuke no there
is no truer prayse. Be it forsoth that euen
the whole worlde clap, stampe, & hysse at it

A bolde man and a stronge indede.

True prayse

yet can it not be but glorious, & of great prayse that Christ approueth. And though all mortall men agree, consent, and alowe it expresse with a worde, that is a noble dede, yet, can it not be but shamefull that displeaseth god. They call it wyscome euery where to gete good liuely, when it is gotten, to maynteyne it lustely, and to prouyde longe before, for the tyme to come polytykly. For so we heare them say euery where and in good ernest of them whiche in shorte tyme gate substaunce somwhat haboundantly, he is a thrifty man, ware, and wyse, circumspecte and prouydent. Thus sayethe the worlde, whiche is bothe a lyer hym selfe, and also his father. But what sayethe verite? Foole sayethe he, I wyll sette agayne this nyght thy soule from the. He had fylled his barnes with corne, he had stuffed his store houses with prouysyon of all vytayles, and hadde layde vp at home haboundantly of money ynoughe: he thought nothynge was to be done more. Thus hadde he done, not-by-cause he entended as a nedye keper to syt abyde on his ryches heaped to gyther, as the poetes fayne the dragon to haue kept the golden fleece, which thynge men do almost euery where, but he entended to haue spente ioyously, & yet bothe the gospell call this mā a foole. For what is more folysh, what is more grosse ymagynacion, or more

wyscome of the worlde.

foldenelle, than to gape at the shadowes, and lose the very thynges, a thyng whiche we be wonte to laughe at in the famous dogge of Ysope. And in the maners of chri sten men, is it no more to be laughed at, or rather to be wepte at. He may be comp ted a rude and vnexpert marchaunt, that knewe not this sayinge of Therence: To refuse money at a season, is sometyme a great aduauntage, or who so euer wolde receyue a litel aduauntage in hand, when he knewe great losse sholde solowe. Howe moch more foolishnelle and vnaduysed nelle is it, with so great care to make pro vysion for this shadowyshe lyfe euery houre redy to fayle, notwithstandynge that god wolde minister sufficiently wherby it sholde be sustayned, & for the lyfe to come to pro uyde nothynge at all. whiche we muste lede alway full of mysery and wretchednes, if prouysyon be not made now aforehande with great dilygence. Heare an other er rour, they call hym perelles polytyke, & in all thinges experte, which harkenynge for al maner tidinges knoweth what is done thrugh out all the worlde, what is the chaunce of marchaundyse, what the kinge of England entendeth, what newe thinge is doone at Rome, what is chaunced in Fraunce, how the danes & the scytes liue, what maters great princes haue in con sayes. To make an ende, shortly, whoso e

while we gape at shadowes/ we lose the very thynges as the dogge of ysope /whiche while he gaped at the shadow lost his bone in the water.

To herken for tidynges out of all countreys is rebuked.

P

Qui captat aurem fraudem
non horret etiam

net can dable with all kyndes of mē of all maner bulynes, hym they saye to be wyse, But what can be farther frō the thought of a wyse man, or nere to the nature of a foole than to serche for those thynges whi che be done aferre of, and gyeyns to the no thynge at all: and not so moche as ones be eyly to thynke on those thynges which are done in thyne owne brest & pertayne to the onely. Thou tellest me of the trouble and bslynes of Englande, tell me rather what trouble maketh in thy brest wrathe, envy, bodyly lust ambition, howe nyghe these be brought in to subiection, what hope is of victory, how moche of this hoc ste is put to flight, how reason is decked or appoynted In these thynges if thou shalt be watching and haue a quicke eare and also an eye, yt thou shalte smell, yt thou shalte be circumspecte. I wyll call the polytyke and pereles and that thynge which the worlde is wont to cast agaynst vs. I wyll whysle agayne at hym. He is not wyse at all, which is not wyse after his owne profite. After this maner yt thou shalte examyne all the cares of mortall men, their ioyes, hopes feares, studyes, theyr myndes or iudgementes, thou shalte synde all thinge full of errour while they call good euyll, and euyll good, while they make swete soure, and soure swete make light darkenesse, and darkenes light And this sorte of men is the more vaste by

a greate deale, whiche notwithstandyng thou muste at one tyme bothe dekye, that thou woldest not be lyke vnto them: and also pitye that thou mayste dekyre to haue them lyke vnto the. And (to vse the wordes of Saynte Augustyne) than is it meete both to wepe for them whiche are worthy to be laughed at, & to laughe at them whiche are worthy to be wepte for. Be not in euyll thynges conformable to this worlde, but be reformed in the newe wytte, that thou mayst approue not the thynges whiche men wonder at, but what is the wyll of god, whiche is good, well pleasyng and perfyte. Thou arte very nygh ydoldy, and no doubte fallest sodenly from the true wayt, yf thou shalte begyn to loke about the what the moste parte of men do, and to herke what they thinke or ymagyn. Thou whiche arte the chylde of lyfe and of lyght also, suffre that the deed men burye theyr deed: lett the blynde capitaynes of blynde men, go awaye to gyther in to the dytche. Be thou ones moue not the eyen of thy herte any whyther from the kyfte patrone and chefe enlarnple Chryfte. Thou shalt not go oute of the waye, yf thou folowe the gydynge of verite. Thou shalte not stumble in darknesse, yf thou walke after lyghte: yf this lyghte shyne before the thou shalte seperate coloured good thynges from euyll thynges in dede, and euyll thynges

Euripus is a certayne place in the see/ where the floog chaūgeth seuen tymes in a day/ & as oft a nyght so that no shyp cā sayle against the streme.

ges in dede from apparant euyll thynges thou shalte abhorre and not counterfayte the blyndnesse of the commune people, ragyng and chafynge them selfe after the maner of the ebbynge and flowynge of the see at the moost vayne illusions and worldly thynges, with certayne corosyues of affections of wrathe enuye lone hate hoope feare ioye sorowe ragynge, more vnquietly, than any Euripus. The Bragmanyes, Cinikis, Stoikes, be wonte to defende their dogmes & doctryne stykly & tothe a nayle and euen the hole worlde repugnige all men cryenge & barkynge agaynst them, yet holde they stykly that thynge whervnto they ones haue gyuen sure credence. Be thow bolde lykewyse to kepe surely in thy mynde the decrees of thy secte. Be bold without mystrust, and with all that thou canste make, to folowe the mynde of thine autheur, departynge frō all contrary opinions and sectes.

Bragmanyes were people of a certayne yle in India/ with whom all thyngs were comune/ & they lined ylfully/ dispisynge riches/ possessions/ & all worldly thynges.

Cinikes be the folowers of dyogenes the philosopher/ whyche chorlishly checketh the vices of men.

Here foloweth opinions mete for a chrysten man. Capi. xv.

Yet this excellent lernynge and paradoxes of the true chrysten fayth be sure and stedfast with the, that no chrysten man may thynke that he is borne for hym selfe neither oughte to haue the mynde to lyue to hym selfe, but what so euer he hath

what so euer he is, that all to gither lette hym ascribe not to hym selfe, but vnto god the authour therof, and of whome it came, all his goodes lette hym thynke to be commune to all men. The charetie of a chrysten man knoweth no propertye, lette hym loue good men in Chryst, euyll men for Chrystes sake, whiche so loued vs fyrste whan we were yet his ennemies, that he bestowed hym selfe on vs all togither for our redemption. Lette hym enbrace the one because they be good, the other neuertheles to make them good. He maye haue no man at all, no more truly than a faythfull physicion hateth a sycke man. Lette hym be an enemye onely vnto vyces. The greater the diseases, the greater care wyll pure charite haue therto. He is an adulter, he hath committed sacrylege, ye he is a Turke. Lette a chrysten man defye the adulter, not the mā let hym dispise the committer of sacrylege, of the man, lette hym kyll the Turke, not the man, lette hym fynde the meanes that the euyll manne maye perysshe whome he made hym selfe, but so that the man be saued whome god made. Let hym wyll well wysshe well, and do well, to all men vnfaynedlye. Neither hurte theym whiche haue deserued it, and do good to theym whiche haue not deserued it. Let hym be glad of all mennes commodities as well as of his owne, & also be sory for all mennes harmes

A chrysten man is not borne for hym selfe / neyther to folowe his owne pleasure.

we (must defye & abhorre the vices / but not the man.

wise otherwyse than for his owne. For verely this is that whiche the apostle co-maundeth. To wepe with them that weps to toye with them that toyen, ye let hym take an other mannes harme greuouser than his owne: and of his brothers welth be gladder than of his owne. It is not a christen mans parte to thynke on this wise what haue I to do with this felowe, I knowe not whether he be white or blacke he is vnknowen to me, he is a straūger to me, he neuer dyd oughte for me, he hathe hurte me somtyme, but dyd me neuer good Thynke none of these thynges. Remēbre onely for what deseruynge what thinges Christe hathe doone to the, who wolde haue his kyndenesse towardes the to bere compensed, not in hym selfe, but in thy neyghboure. Onely se of what thynges he hath nede, & what thou arte able to do for hym. Thinke this thinge onely, he is my brother in the lorde coheyre in Christe, a membre of the same bodye, redemed with one bloode, a felow in ✠ cōmune fayth called vnto ✠ very same grace & felicitie of the syke to come. As the apostle sayde, one body and one spirite euē as ye be called in one hope of your callynge, one lord, & one faith one baptisme, one god & father of all whiche is above all and euery where, & in al vs How can he be a straunger to whom thou arte coupled with so manyfolde bondes of

hayter. Amonge the gentyles let thole cir-
cumstaunces of the rethoziciens be of lom
valure and weyght, eyther vnto benyuo-
lence oz vnto malyuolence, he is a cytezyn
of the same citie. he is of alliaunce, he is my
colyn, he is my kamylyer frende, he is my
fathers frende, he hath well deserued, he
is kynde, bozne of an honest stocke, ryche &
oz otherwyle. In Chryst all these thynges
eyther be nothynge, oz after the mynde of
Paule be all one, and the very selfe same
thynge. Let this one thyng be euer pzesent
befoze thyne eyen/and it is ynough/ he is
my flesshe, he is my bzother in Chzist, whas
so euer is bestowed vpon ony membze re-
boundeth it not to all the body, & frō thence
into the heade: we all be membzes one of
an other. Membzes cleuyng togither make
a body. The head of ỹ wdy is Jesus chzist
the head of Chzist is god. It is done to the
it is done to euery one, as is done to chzist
it is done to god: whatsoeuer is don to any
one membze whatsoeuer it be, whether
it be well done oz cupll. All these thynges
are one god. Chzyste, the bodye, and the
membzes. That sayenge hathe no place
conuenyentlye amonge chzisten men, like
wyth lyke. And that sayenge vnlykenesse
is the mother of hate. Foz vnto what pur-
pose pzeynem wozdes of discention wher
so greate vnite is. It sauoureth not of chzi-
sten sayth that communly a courtyer is

to the dweller, one of the countrey to an inhabyter of the cytye, a man of highe degree, to another of lowe degree, an offycer, to hym that is offycelesse, the ryche to the pooze, a man of honoure, to a vyle person, the myghty to the weake, the ytalyan to the garmayne, the frenche man to the engilysshman, the engilysshe to the Scotte, the gramaryen to the dyuyne, the logycyan to the gramaryen, the philitian to the man of lawe, the lerned, to the vnlearned, the eloquent, to hym that is not facounde and lacketh vtteraunce, the syngle to the maryed, the ponge to the olde, the clerke, to the ley man, the prest to the bysshop, the Carmelites, to the Jacobites, and that (leest I reherse all dyuersities) in a verye tryfle vnlyke, to vnlyke, is somwhat parcyall & vnkynde, where is charitie whiche loueth euen her enemye, whā the surname chaunged, whan the colour of the vesture a lytle altered, whan the gyrdle or the shoo and lyke fantasyes of men make me hated vnto the, why rather leaue we not these chyldysh tryfles, and accustome to haue before our eyen that which perteyneth to the very thynge, wherof Paule warneth vs in many place, that all we in Christe the heade be membres of one body, endued with life by one spirite (yf so be we lyue in hym) so that we sholde neyther enuye the happier membres, & sholde gladly socours & syde the

Charitē is not in them which hate an other man because his vesture or garmente is a lytell altered & chaunged,

weake membres, that we myght perceiue and vnderstande our selfe to haue receyued a good turne, whan we haue doone any benefyte to oure neighboure, and that we our selfe be hurte, whan hurte is done to our brother, neyther sholde any man studye pryuately for hym selfe, but euery man for his owne parte sholde bestowe in commen that thynge whiche he hathe receyued of god, that all thynges myghte redounde and rebounde thyther agayne frō whence they spronge, that is to wete from the heed. This veryye is the thynge whiche Paule wryteth to the Corynthes, sayenge. As the bodye is one and hathe manye membres, and all the membres of the body thoughe they be manye, yet be they but one bodye, euen so lykewyse is Christ. For in one spirite we be all baptised to make one body whether we be Jewes or gentyles, whether we be bonde or free, and all we haue dronke of one spirite (for the body sayth Paule) is not one membre but many If the fote shall saye, I am not the hand, I am not of the bodye: is he therfore not of body, If the eare shall saye, I am not the eye, I am not of the bodye, is he therfore not of the bodye, yf all the body shoulde be the eye, where is than the hearynge, yf all the bodye were the hearynge, where than sholde be the smellinge. But now god hath put the membres euery one of them in the

Let euery man bestowe in commen what soeuer he receyued of god.

body as it pleased him. For if al were, but one membre, where were the body? But now verely ben there many membres, yet but one bodye. The eye can not say to the hande, I haue no nede to thy help, or agein the head to the fete, ye be not to me necessary. But moch rather those membres of the body whiche seme to be the weker, are more necessary, & to those which we thinke to be the vyler membres of the body, we gyue more aboundant honour. And those whiche be oure vnhoneste membres, haue more haboundant honestye, for our honeste membres haue nede of nothynge. But god hath tempred and ordred the body, gyuing plentuous honour to that parte which lacked, bycause there shulde be no scisme, dyuision debate, or stryke in the bodye, but that the membres shulde care one for an other indifferētly. But it is ye whiche are ye body of Chryst, and membres one dependynge of an other. He wryteth lyke thynges to the Romaynes. For as we (sayth he) in one bodye haue many membres, and all membres haue not one office. Euen so we beyng many are but one body in Chryst And euery one the membres one of an other, hauyng gyftes dyuers after the grace whiche is gyuen to vs. And agayne to the Ephesians, doyngs trouthe (sayth he) in charite, let vs by all maner thynges growe vp hym whiche is the head, that is to wete

Capitulo. XV.

Chryst, in whome the hole body compact and knyt by euery ioynt mynystryng one to an other accordyng to the acte and workynge of euery parte in his measure, maketh the encreasle of the body for the edyfyenge of hym selfe in charitie. And in another place he byddeth euery man to beare with an others burden, bycause we be membres one of an other. Loke than whether they pertayne vnto this body whom thou hearest speakynge euery where after this maner, it is my good, it came to me be inheritaunce, I possesse it by ryghte and not by fraude, why shal not I vse it and abuse it after myne owne mynde: why shoulde I gyue them of it any deale at all to whome I owe nothynge: I spyll, I waste, I destroy, that which perysheth is myne owne it maketh no matter to other. Thy membre complayneth and grynneth for hunger, and thou spewest vp partriches. Thy naked brother shyuereth for colde, & with the so great plentye of rayment is corrupte with mothes and long lyeng. One nightes dreynge hath lost the a thousande peces of golde, whyle in the meane season some wretched wenche (nede compellynge her) hath set forth her chastitie to sell, and is become a cõmune harlot, & thus perysheth the soule for whom chryst hath bestowed his lyfe. Thou sayest agayne, what is that to me. I entreat that whiche is myne after

Euery membre hath his occupacyon necessarye to the profite of the soule

myne owne fashyon, and after all this with this so corrupt a mynde, thynkest thou thy selfe to be a chrysten man, whiche arte not ones a mā verely? Thou hearest in the presence of a greate multytude the good name or fame of this or that man to be hurt, thou holdest thy peace, or paduenture reioycest and art well cōtent & the backbyter. Thou sayst, I wolde haue reproued hym yf those thinges which were spoken had pertained to me, but I haue nothynge ado with him which was there sclaundred. Than to conclude thou haste nothynge ado with the bodye, yf thou haue nothynge ado with the membre neither hast thou aught to do with the heed, verely yf the bodye nothyng appertayne to the. A man (saye they nowe adaies) with violence may defende & put a backe violence, what the emperours lawes ymyt I passe not theron. This I meruaile howe these voyces came in to the maners of chrysten men, I haue hurte hym, but I was prouoked, I had leuer hurte than be hurte. Be it mans lawes may not punysshe that which they haue ymytted. But what wyll the Emperour chrysste do, yf thou begyle his lawe whiche is wrytten in Mathewe, I cōmaunde you (sayethe Chrysste there) not ones to withstande harme but if a man shall gyue the a blowe on the right cheke, offre to hym also the other. And who so euer wyll stryue with the in the lawe,

Mesynenot
wengesliche,

and take ꝛ̄ the thy cote, yelde vp to him also thy cloke or mantell. And whoso euer shall compell the to go with him one myle, go with hym two no other. Loue youre enemies, & do good to the whiche hate you, and pray for them whiche persecute you, and pike maters against you, that ye may be the sonnes of your father whiche is in heuen which maketh the sonne to ryse vp pon good and euyl, and sendeth rayne vp pon iuste and iniuste. Thou answerest, he spake not this to me, he spake it to his apostles, he spake it to perfyte persons. Herdest thou not howe he sayde, that ye may be the sonnes of your father? yf thou care not to be the sonne of god, that lawe pertayneth not to the. Neuertheles he is not good verily ✠ wold not be perfyte. Harke also an other thynge, yf thou desyre no reward, the commaundemente belongeth not to the, it foloweth. If ye loue them whiche lous you, what rewarde shall ye haue as who shold say none, for surely to do this thynge is nat vertue, but not to do it is myscheefe. There is dette of neyther syde where is iust recompence made of both sydes. Heare thou Paule thou the great counsaylour & interpretour of christes lawe. Blysse (sayethe he) theym that persecute you, blesse them, and curse them in no wyse, rendrynge to no man euyll for euyll. If it maye be, as moche as in you

This is spoken to all christen men.

es, hauynge reste and peace with all men, not defendynge your selfe my beste beloued bretherne, but gyue place and withstande ye not wrathe: for it is wrytten, Wengeaunce shall be reserued to me, and I wyll quyte them sayethe our lorde. But yf thyne ennemye shall be hungrye, gyue to hym meate: yf he be a thurste, gyue to hym drynke: for yf thou do this, thou shalt heape coles of fyre vpon his heed. Be not ouercome of euyll, but ouercome euyll in goodnesse. what shall than folowe sayest thou, yf I shall with my sokynes nourysshe vp the knappysshnesse, or malyce and frowarde and a cytie of an other man, and in suffrynge an olde iniury prouoke a newer. If thou can without thyne owne euyl eyther auoyde or put by euyll, no man forbydeth the to do it: but yf not, loke thou saye not it is better to do than to suffre. Amēdes thyne ennemy yf thou can, eyther ladynge hym with benefytes, or ouercōmyng hym with mekenesse. If that helpe not, it is better that the one perysshe than bothe: it is better that thou ware eyche with the lure and aduauntage of pacience, than that whyle either to other rendreth euyll, bothe be made euyll. Let this therfore be a decree a monge christen men, to compare with all men in loue, in mekenesse, and in benefytes or doyng good: but in strypynge, hate, or backbytyng, in rebukes and iniuryes, or

To a christen man it is better to suffre than to do.

The degree of christen men.

ynge plate euen to them that be of lowen degree, and that with good wyll. But he is vnworthye, to whome a good tourne sholde be done, or an euyll forgyuen, yet is it mete for the to do it, e chrystē is worthy for whose sake it is done. I wyll neyther (saye they) hurte any man, neyther suffre my selfe to be hurte: yet whan thou arte hurt, se thou forgyue the trespace with all thy herte, prouydynge alwayes that nothynge be, whiche any man sholde remytte or forgyue vnto the. Be as were and dylygent in anoydynge that none offence or trespace procede from the, as thou art ealy and redy to remytte an other mans. The greater man thou arte, so moche the more submytte thy selfe, that thou in charite apply thy selfe to all men. If thou come of a noble stocke, maners worthy of Chryste shall not dishonour, but honour the nobleesse of thy byrth. If thou be connyng and well lerned, so moche & more soberly suffre and amende the ignorauce of the vnlerned The more is cōmytted and lent to the, the more art thou bounde to thy brother. Thou art ryche, remēbre thou arte the dispenser not the lord: take heede circumspectly how thou entreatest the commune good. Wylest thou that pouerte was prohibyte and voluntary pouertye enioyned to monkes onely? Thou art deceyued, bothe perteyn to all chrystē men. The lawe punyssheth

Offences must be forgyuen

A gentylman

A cōnyng man

A ryche man

Pouerte is not enioyned to monkes onely

the yt thou take away ony thynge of an other mans: it punysheth not, if thou withdraw thyne owne from thy nedy brother. But Chryst wyll punyshe both. If thou be an officer, let not the honour make the more feyerse, but lette the charge make the more dylygent and fuller of care. I beare (sayste thou) no office of the churche. I am not a shepered or a bysshop: Let vs graunt that, but also ye art not a christen man, loke thou of whence thou arte. yt thou be not of the churche. So greatly Christ is cõmen in to contẽpt to the worlde, that they thynke it a goodly an excellent thyng to haue nothynge to do with him, and that so moche the more euery man shold be dispised the more coupled he were to him. Herest thou not dayly of the ley persons in their furye the names of a clerke, of a preaste, of a monke, to be cast in our teethes in stede of a sharpe and cruell rebuke, sayinge, thou clerke, thou preste, thou monke, that thou arte, and that is done vtterly with none other mynde, with none other voyce than yt they sholde cast in our teethes incest or sacrilege. I verily mervayle why they also cast not in our teethes baptyme, why also they obiecte not agaynste vs with the sarazyns the name of Christ as an obprobrious thynge. If they sayd an euyl clerke an vnworthye preest, or an vnreligyous monke, in yt they might be suffred as men

Incest is to medell with theyr owne kynne.

Sacrylege / is to vyolate persones sacred, to gedder or to rob churches.

whiche note the maners of the persones, and not despyse the profession of vertue. But who so ever commeth to theyr glorye and prayse & deflouryng of virgyns, good takyng away is warre, money eyther wō or lost at dyce, or other chaunce, y haue nothynge to say agaynst an other man more spyteffull or obprobrious, or more to be ashamed of, than the names of a monke or a preest. Certaynly it is easy to conjecture what these, in name onely chrysten men iudge of Chryst. There is not one lorde of the bysshops, and an other of the temporall officers: but bothe be vnder one, & so the same, bothe must gyue accomptes. If thou loke any other where, saue vnto hym onely, eyther whan thou receyuest thoffyce, or whan thou myssiest it, it maketh no matter thoogh the worlde call the not a symonyake, he surely wyll punysshe the as a symonyake. If thou labour y make meanes to obtayne a cōmune office, not to pryte in cōmune, but to prouyde for thyne owne welthe prysately, and to auenge thy selfe of them, to whome thou owest a grudge, thy office is bybery or robbery afore god Thou huntest after theues, not that he sholde restore his owne that is robbed, but lest it sholde not be with the whiche is with the theues. How moche difference I praye the, is there betwene the theues & the, excepte peraduenture that they be the

A symonyake

A pretty shot for sherysses & other officers

robbers of marchauntes, and thou the robber of robbours. In conclusyon, except thou bearr thyne office with this mynde, that thou be erdye / and that with the losse, I wyll not laye of thy goodde, but of thy lyfe, to defende that whiche is right. Thyrde wyll not oppresse thy admynystratyon. I wyll adde also an other thynge of the mynde and iudgement of Plato. No man is worthy of an office, whiche is gladly in an office. If thou be a prince, beware leste theis perylous wyches, the voyces of flatterers enchaunte or be witch the. Thou arte a lorde, ouer the lawes & arte free, what so euer thou doest is honest to the is lawfull what so euer thou lyste. Those thynges pertayne not to the, whiche are preached daylye of preestes to the commune people. ye but thynke thou rather whiche is true, that there is one mayster ouer all men, and he is Chryste Jesus to whome thou oughtest to be as lyke as is possyble, to whom thou oughtest to conforme thy selfe in all thynges, as vnto him certaynelye, whose authoritie or rowme thou bearest. No manne oughte to folowe his doctryne more straytye than thou, of whom he wyll alike accomptes more straytly than of other. Thynke not forthwith that to be ryght whiche thou wylte, but onely wyll thou whiche is ryghte. what so euer maye be frythye to anye man in the

he is worthy to be an officer whiche is in office agaynste his wyll.

Thou is lorde both of laye men & also of preestes.

worlde, se thou thynke not that an honest thynge to the, but in no wyse permyt to thy selfe any thyng, which is vsed to be for gyuen and pardoned amonge the cõmune sorte. That whiche in other men is but a small trespace, thynke in thy selfe to be a great outragyous excesse. Let not thy ryches greater than the riches of the cõmune people, bringe vnto the honour, reuerence & dignitie, fauour & authorite: but let thy maners better than the maners of the cõmune people vtterly deserue them. Suffre not the cõmune people to wonder at those thynges in the, wherwith are prouoked & entysed the very same mysscheuous dedes, which thou punyschest dayly. Take away this wondryng and prayse of ryches, and where be theues, where be oppressours of the cõmune welth, where be cõmytters of sacrilege, where be errraunt theues and robbers or reuers? take away wõdryng at voluptuousnes, & where be raupschers of wemen, where be aduiters? As often as thou wylt appere somwhat accordyng after thy degree amonge thy frendes & subiectes, or the ouer whom ỹ bearest office, sowme or authorite, open not thy rychesse & treasure to the eyen of folysshe persons, whan thou wilt seme somwhat welthy, shewe not in bost the ryotous example of expence, and voluptuousnes. Fyrst of all let them lerne in this to despyse suche thynges, lette them

Dells rebũt that whiche is ryght.

The honesty o' good mayners.

lerne to honour vertue, to haue pleasure in pyece to reioyce in temperalice, to gyue honour to sobre lowlynesse & meknesse. Lette none of these thynges be sene in thy maners and conuersation, whiche thyne authoritie punissheth in the maners & conuersatyon of the people. Thou shalte dannysshe euyll dedes in the best wyse, if men shall not se ryches and voluptuousnes, the mates & grounde of euyl dedes to be magnyfyed in the. Thou shalt not despyse in comparyson of thy selfe any man, no not the vyleste of the lowest degree, for commune and indifferent is the pryce wherwith ye bothe were redemed. Let not the noyse of ambition, neyther syersnes, neyther wepons, nor men of the garde defende the from contempte, but pureneste of lyuynge grauite, manere vncorrupte & sounde from all maner vyces of the cōmune people Nothyng forbyddeth in bearynge rule to kepe the chiefe rowme, and yet in charitie to discerne rowme. Thynke bearynge of rowme or rule to be this, not to excell and go before other me in habundaunce of ryches, but to profyte all men as mothe as is possyble. Tourne not to thyne owne profyte thynges whiche are cōmune, but bestowe those thynges whiche be thyne owne, and thine owne selfe all togyther vpon the cōmune welthe. The cōmune people oweth verye many thynges to the, but thou owest all

The rule of cristen pryncez

thynges to them. Though thyne eares be compelled to suffre names of ambycion, as mooste myghtye, mooste chyllened, holynesse & maiestie, yet let thy mynde not be a knowen of them, but referre all these thinges vnto Chryste, to whome onely they agree. Let the crime of treason agaynst thyne owne ylon (which other with greate wordes make an haynous offence) be coũted of the a very trifle. He violateth the maiesty of a pryncc in dede, whiche in the prynces name doethe any thynge cruelly, violently mysche uously & contrary to ryght. Lette no mans iniurye moue the lesse than þ whiche pertayneth to the pryuatly. Remẽbre þ art a cõmune person, & that thou oughtest not to thynke but of that which is cõmune. If thou haue any courage with the and redynesse of wytte, consyder with thy selfe not how greate a man thou art, but how great a charge thou beareste on thy backe: & the more in ieoperdye thou arte, so moche the lesse fauour thy selfe, ketchyng ensample of mynistrynge thyne office, not of thy predecessours, or elles of flatterers, but of Christ for what is more vnreasonable, than that a christen prince sholde set before hym for an ensample, Hanyball, greate Alexander, Cesar, or Pompey, in whiche same persones whan he can not attayne some certayne vertues, he shall counterfayte those thynges mooste chefely whiche onely were

The maiesty of a prince.

The maner & forme of verye rule must be set of Chryste.

to be refused and anoyded. Let not Scipio withall be taken for an ensample yt Cesar haue done any thynge lauded of hystoryes but yt he haue done any thyng whiche va-
eyeth not from the doctryne of our lord Je
su Christ, or els be suche, that though it be not worthy to be counterfayted, yet may it be applyed to ỹ study or exercise of vertue Let not an hole empyre be of so greate va-
lure to the, that thou woldest wetyngly
ones bowe from the eyghte, put of that rather than thou shouldest pue of Chryste. Doubte not Christe hathe to make the a-
mendes for thempyre refused a fer better thynge than the empyre. Nothynge is so comly, so excellẽt, so glorious vnto kinges as to drawe as nyghe as is possyble vnto the symylytude of the highest kynge Jesue whiche as he was the greatest, so was he also the best. But that he was the greatest that dissymuled he, and hyd secrete here in erth, that he was the best, that had leuer we shoulde perceyue and fele, bycause he had leuer we shoulde coũterfayte that. He denyed his kyngdome to be of this worlde whan he was lorde of heauen & earth also But the prynces of the gentiles vse domy-
nyon vpon them. A chrysten man exercy-
seth no power ouer his, but charytie, whiche is the cheifest, thynketh hym selfe to be mynyster vnto all men, not mayster or lorde. wherfore I meruayle the more

what is cõmly for prynces.

Christe is the greatest, he is also the best.

great deale howe these ambitious names of power & dominion were brought in euē vnto the very bysshops, and preestes, and that our deuynes be not ashamed no lesse vndiscretelye than ambitiouslye to be called euery where our maisters, whan christe forbade his disciples, that they sholde not suffre to be called eyther lordes or maysters for we must remēbre the one is in heuen both lorde and mayster Christ Ieeus which is also head vnto vs all. Apostle, shepherde, bisshop, be names of office, or seruyce, not of dominion or rule. Pope, abbot be names of loue, not of power. But why enter I into that great see of cōmune errours? vnto what so euer kinde of men he shall turne hym self, a very spiritual man shall se many thynges which he may laugh at, & mo whiche he ought to wepe at he shall se very many opinions so far corrupt & varyeng frō the doctryne of Christe both far and wyde. Of the whiche a great parte springeth there hence, that we haue brought euen into Christendome a certeyn worlde, and that whiche is redde of the worlde amonge the olde deuynes, men of small lernynge now adayes refer to them which be not religyous. The worlde in the gospell with the apostles, with sainte Augustyne, Ambrose, and Hierom, be called infydeles, straungers from the fayth, the enemyes of the grosse of Christ, Blasphe-

The clergye so touched of ābicīō & vayne tytles of names.

The names of office.

lutes of god, they that are suche ease for to mowe and for the tyme to come. For who so euer mysbeleueth Christ, neyther byleue on hym, they be they whiche lyght a strine for ryches, for rule, for worldly pleasure, as men whiche blynded with delusyons of seuerible thinges, set theyr mindes and hole affections vpon apparant good thynges, in stede of very good thinges. This worlde hath not knowen Christ the very and true lyght. This worlde is all togyther set on mysscheefe, loueth hym selfe, lyueth to hym selfe, studyeth for hym selfe & for his own pleasure, and all for lacke he hath not put vpon hym Christ, whiche is very and true charitie. Frō this worlde seperated Christ not his apostles onely, but all men, who so euer and as many as he iudged worthy of hym. And what maner than and fashion I pray you, do we myngle with christendom this worlde euery where in holy scripture condempned? and with the vayne name of the worlde, fauoure, flatter, and mayntayne oure owne vyces. Many doctours and teachers augmente this pestylence, whiche corrupteynge the word of god as Paule sayethe wyllen and fassyoned his holy scripture accordyng to the maners of euery tyme, whan it were more cōuenyent that the maners sholde be adressed & amended by the rule of his scripture And no myschieuouser kynde of flatteryng

verely is there, than when with the wor-
des of the gospell and of the prophetes we
flatter the diseases of the mynde, and cure
them not. ¶ prince heareth all power is of
god, sayth with (as the prouerbe sayth) his
combe eyleth. why hath ¶ scrypture made
the hyghe or swellynge in mynde rather
than circumspecte and carefull. Thynkest
thou that god hathe committed to the an
empyre to be gouerned, and thinkest thou
not that the same wyll requyre of the a
streyte rekenynge of the ordrynge therof
The couetous mā heareth it to be forbyd
vnto chrysten men to haue two coates at
ones. The deuyne interpreteth the seconde
coote to be what so euer sholde be superflu-
ous and more than ynough for the necessite
of nature, & sholde appertaine to the disease
of couetousnes, that is verye well sayde
the grosse felowe for ¶ yet lacke very ma-
ny thynges. The naturall wyse man, and
solde from charitie heareth this to be the
ordre of charitie, that thou sholdest regarde
and set more of thyne owne money, thā of
an other mans, of thyne owne lyfe than of
an other mans, of thyne owne fame, than
of an other mans. ¶ wyll therfore saith he
gyue nothinge, least peraduenture ¶ sholde
lacke my selfe, ¶ wyll not defende an other
mans good fame or good name, least myne
owne be spotted therby, ¶ will forsake my
brother in ieoperdye, least ¶ my selfe sholde

All power is of god.

Thou shalte not haue two cotes.

A new ordre of charitie

fall in peryll also. To speke shortly I wyll lyue all togyther to my selfe, that no incō-modite come to me for any othes mannes cause. we haue also learned, yt holye men haue done any thynge not to be counterfey ted or followed, to take that onely for them and draw it into the ensample of lyuynge. Adulterers & murderers flatteren & clawē them selues with the ensample of Dauyd Suche as gapeth after worldye rychesse, lay agaynst vs for theyr excuse rych Abra-ham. Synners which coūte it but a sporte or pastyme euerye where to corrupte and de-fīle vyrgyns, nombre & recken vp, to cloke theyr vyces the quenes and concubines of Salomon. They whose bely is their god, layeth for theyr excuse the dronkennes of Noe. Incestes whiche pollute their owne kynswomen, cloke & couer their fylthynes with thensample of Loth, which lay with his owne doughters. why tourne we oure eyen from Chryst to these men? I dare be bolde to saye, that it oughte not to be coun-terfayted and followed, not so moche as in the prophetes or Christes apostles ve-rily yf any thynge swarue or wrye from ỹ doctryne of Chryst. But yf it delyte mā so greatly to counterfaite holy synners, I do not gaynsaye them, so that they counter-fayte them hole & altogyther. Thou haste followed Dauyd in adultery, moche more folowe hym in repentaunce. Thou haste

Nothynge oughte to be counterfayted whiche varye from Chryste.

counterfayted Mary Magdaleyne a fynner, counterfayte her alſo louynge moche, counterfayte her weppynge, counterfayte her caſtynge her ſelfe downe at the fete of Jeſu. Thou haſt perſecuted the churche of god, as Paule dyd, thou haſte forſwoꝛne thy ſelfeas Peter dyd. Be lyke wyſe that thou ſtretche foꝛth thy necke foꝛ the fayth and relygyon of Chꝛyſte, after the enſamꝛple of Paule, and that thou feare not the croſſe no moꝛe than peter. Foꝛ this cauſe god ſuffꝛeth euen greate and ryghte excellent men alſo to fall in to certayne vyces, that we whan we haue fallen, ſhoulde not diſpayꝛe, but with this condition, yᵗ that we as we haue bene theyꝛ felowes in fynnynge and doynge amyſſe, euen ſo wyll be theyꝛ companyons and parteners in the amendynge of our ſynnes and myſdedes. Now do we greatly pꝛayſe and magnyfye that ſame thynge, whiche was not to be counterfayted and folowed, and certayne thynges whiche were well done of them, we do depꝛaue and coꝛꝛupte, after the maner of ſpyders ſuckynge oute the poyſon onely, yᵗ any be therin, oꝛ elles tournynge euen the hollſome iuice alſo in to poyſon to oure ſelues. what dothe Abꝛaham enſample belonge to the, whiche makeſt of thy wony thy god? Becauſe he was enꝛyched with the encreaſe of catell (god maꝛynge his ſubſtaunce and goodes pꝛoſpe-

we turne gods thynges to euil.

A coueytous man folowethe not Abrahan.

wedly to multyplye) and that in the olde lawe, whiche was but carnall: shall it ther fore be lawfull to the whiche arte a chri-sten man, by ryght or wronge, by hoke or croke, from whence so euer it be, to heape togyther the ryches of Cresus, whiche thou myghtest eyther euyll spende or lewdly waste, or elles (whiche is a greate deale worse) hyde and buryed moost couetously depe in the grounde. How lytell Abraham dyd set his myndes vpon his goodes or ryches, whiche came to hym habundantly by their owne accorde, euen this thynge maye be an euydent token and proffe, that without delay at the voyce of god cōmaū-dinge hym, he brought forth his onely son to be slayne. Howe moche thynkest thou despyted he this droues of oxen, whiche despyted euen his owne soner And thynkest thou whiche, dreamest nothynge elles but of lyghy lucre or aduauntage, whiche prayest and settest by nothyng but onlye money, whiche arte redy as soone as there chaunce anye hope of lucre, be it neuer so lytell, eyther to discepue thy brother or to set Christ at nought, that there is any sy-mylytude or lyke thing bytwene the and Abraham? The symple or innocent wēches the doughters of Loth, whan they beheld all the region rounde aboute on euery parte brennynge and flamynge with fyre, and supposed that it whiche was than in ligh-

Credis

Redye to de-ceyue thy bro-ther for money

afore their eyne had ben all ꝑ hole worlde, and that no man was ꝑserued from that so large and wastfull fyre: but onely theyr selues, lay ꝑiuely & by steith with theyr owne father, not of a fylthy, but vertuous and holy purpose, ꝑ is to wyte, leest none yssue of mankynde sholde haue remayned after them, and that whan this ꝑcepte of god (growe, and multeply) was as yet in full vygour and strengthe. And dareste thou compare thy fylthy and prodigyous voluptuousnes and lechery, with the dede of these wenches? Nay I wolde not dout to counte thy matrymonye not so good as theyr incest cõmytted with theyr father, yf in matrymony thou doest not study for yssue, but to satysfye thyne owne voluptuous appetyte or lust. Dauyd after so many excellente and noble enlamples of vertue and good lyuyng shewed, fell ones in to adulterye, by occasyon and opertunitie gyuen hym: and shall it be lawfull therefore to the streyghtwaye at thy lybertye, to roll, walter and tomble from house to house in other mennes beddes all thy lyfe longe? Peter ones for feare of deathe denyed his mayster Chryste, for whose sake afterwarde he dyed with good wyll: Shall it be lawfull thynkest thou to the to forswere thy selfe for euery tryfle? Paule synned not purposely, and for the nones, but fell throughe ignorance: whan

The wedlocke of some men is worse then the incest of other doughters.

The mysdedes or synnes of holy mē we passe farre nowe a dayes / & that many wayes.

he was warned and taughte, he repented forth with, and came in to the ryghte waye. Thou bothe ware and wyse, and seynge what thou doest, wytyngly and wyllyngly contynuest from youthe to ege in vyces and synnes, and yet by the ensample of Paule strokest thou thyne owne hed.

Wathewe beynge commaunded but wyth one worde, without any taryeng, at ones vtterly forsoke al his office of receyuynge custome or tollage: but thou arte so sworne and marred to thy money, that neyther so many ensamples of holy men, neyther the gospelles so often herde, nor so many preachynges can deuorce or pluche the frome it. The bysshoppes saye vnto me, sayncte Augustyne (as it is redde) had two louesaynge ladyes or concubynes: yea, but he than was an hethen man, and we be nouryshed vp in chrystendome: he was yonge, and our hedes be hoore for age. A worshypfull comparyson, because that he beynge yonge, and also an hethen man, to auoyde the snares of matrymony, had a lytell wenche, in stede of a wyfe, and yet to her whyche was vat his wyfe, kepte he the promesse of wedlocke. Shall it be therfore the lesse shame for we christē men beynge olde, beynge prestes, yea beyng bysshoppes, to be all togyther spotted & spied in euery pudly one after an other of bodyly lustes? Farewele good maners

Saynt Augustine erased, he had but one at ones.

whan we haue ygyuen to vyces the names of vertues, and haue begonne to be more wylye and subtyle in defendynge our vyces, than dylygent to amende them, moost specyally what we haue lerned to nouryssche, to vnderset, and to strengthe our frowarde opinyons, with the helpe & ayde of holy scripture. Thou therfore my moost swete brother (the cõmune people all togyther set at naughe with theyr vothe opynions & dedes) purely & holy hasten the vnto the chrysten secte. what so euer in this lyfe appeareth to thy sensible powers, eyther to be hated or loued, all that for ỹ loue of pitye & vertuous lyfe indifferently despyse, let Chryst onely to the be sufficient, the onely auctour bothe of true iudgyng, and also of blessed lyuing. And this verily the worlde thynketh to be pure folysshnes & madnes: neuertheles by this folysshnes it pleaseth god to saue them whiche on hym byleue. And he is happely a foole, that is wyse in Chryst: & he is wofully wyse, ỹ is folysshe in Chryste. But hearest thou, as I wolde haue the to vary strõgly from the cõmune people, so I wolde not that thou shewyng apoynt of curryshnes, sholdest euery where barke agaynst the opiniõs & dedes of other men, and with authorite condempne them prattle odyously agaynst all men, furyously preche agaynst the lyuing of euery man lest thou purchase to thy selfe two euyls

A man may not barke euery where agaynst the dedes of other men.

togyther. The one, that thou holdest fall in to hate of all men: the other, that when thou art hated thou sholdest do good to no man. But be thou all thynges to all men, to wynne all men to Christe as moche as may be(pitye not offended.(Sho shape and fassion thy selfe to all men outwardly, that within thy purpose remayne sure, stedfast & vnmoued, without fozeth, let gentylnesse, courteys language, softnes, prosytablenes allure and entyce thy brother, whom it is mete with kayze meanes to be enduced to Christ, & not to be feared with cruelnesse. In conclusion, that which is thy best is not so greatly to be rozed forth By cruel wozdes, as to be declared & vttred with honest maners. And agayn y ought est not so to fauour the infirmite of the cõmune people, that thou durst not at a tyme strongly defende the verite: with humanite men must be amended, and not disceyued.

¶ The seuenth rule. Capi. xvi.

¶ Dzouer if through infancy & feblenesse of mynde we can not as yet attayne to these spirituall thynges, we ought neuertheless to studye not the sluggishest one deale, that at the leest we may drawe as nyghe as is possyble. How be it, the very & compendyous way to felicite is, yf at ones we shall turne one hole mynde to the

we must stryue be dymmyng fe though we dispayre to attayn to the top

contemplacyon & beholdynge of celestyall
thynges so feruently, that as ꝑ body bryn-
geth with hym his shadow, euen so ꝑ loue
of Chryst the loue of eternall thynges and
honest may bryng to hym naturall, ꝑ loth-
somnes of thynges caduke & transytory, &
the heate of thinges fylthy. For eyther neces-
sarily folowyth the other: & the one to the
other eyther augmenteth or mynysheth.
As moche as thou shalt ꝓfite in the loue of
Chryst, so moche shalt thou hate ꝑ worlde.
The more ꝑ shalte loue and set by thinges
inuisyble, the more vyle shall ware thinges
vayne & momentany, we must therfore do
euen that same in the disciplyne of vertus
whiche Fabius counseyleth to be done in
sciences or facultees of lernynge, that we
at ones, ꝓceed vp to the best. which thynge
yet ꝑ throughe our owne faute wyll not
cõme to passe: the nexte of all is, that we
at the leest may by certayne naturall ꝓu-
dence abstayne frõ great vices, & kepe our
selfe (as moche as may be) hole & sounde in
the benefycence of god. For as that body
is nere vnto helthe, whiche (though it be
walked) is fere yet & out of the daunger of
noysome humours: euen so is that mynde
more receyuable of ꝑ benefyce of god, whyl
she is not yet inquynate or defyled with
grenous offẽces, though she lacke yet true
& perfyt vertue. If we be to weyke to fo-
lowe the apostles, to folowe the martyres

If thou canst not counterfeyte holy sayntes/ be not yet inferiour to heathen men.

to folowe the wrytynge, at the leest waye let vs not cõmytte that the Ethnikes or heathen men shoulde seme to ouer ronne vs in this playne or lyghte. Of the whiche very many, whom they neyther knewe god/ whome they shoulde dreade, neyther byleued any hell, whom they holde fearelyes determyned they, that a man ought by all craftes to auoyde and eschewe fylthynesse for the thynge it selfe. In so muche, that many of them chose rather to suffre the losse of fame, losse of of goodes, in conclusyon to suffre losse of lyfe, than to departe from honestye. If synne it selfe be suche a maner a thynge, that for no cõmodities or encõmodities proffered to man, it ought to be cõmytted: certaynely yf neyther the iustyce of god feare vs, neyther his benefycence discourage vs, and moue vs to the contrarye, yf no hope for immortalitie or feare of eternall payne call vs abacke, or elles yf the verye naturall fylthynesse of synne withdrawe vs not, whiche coulde withdrawe the myndes of the verye gentyles, at the leest waye let a thowsande incõmodities which accompanye the synner in this lyfe, put a christen man in feare, as infamy, losse or wast of goodes, pouerty, the contempte and hate of good men, greefe of mynde, vnquietnesse and tormente of conscyence moofte myserable of all, whiche though many fraile not now presently fele

Ponder in thy mynde the incõmodyties of synne.

thyse bycause they be blynded with darknes of deeth, or made dronke with the bolupe swetnes a pleasure of synne, yet shal they fele it here after: and plainly the later is happeneth, so moche the more unhappely shall they fele it. wherfore yonge men most specially must be warned & exhorted, that they wolde rather beleue so many authors, that this is the very nature and propertye of synne in dede, thā with intolerable & woefull experience lerne it in themselfe. And that they wolde not contaminate nor defyle theyr lyfe, before they knewe fully what life ment. yet Christ be to the, to whom thou arte so coldly, at leest wise for thyne owne sake retrayne thy selfe from sylthy thynges. And though it be very perylous to tary any whyle in this state, as betwen thre wayes (as it is in the parable) nuertheleste vnto them whiche can not as yet clym vp to the pure, pfyte & excellēt vertue, it shall not be a lytell profitable to be in the cradle of moyall vertues, rather then to sowne hedlong in to all kynde of vyces & vnclenlynes. Here is not the restyng place and quiet hauen of felicite, but from hence is a shorter iourney & an easyer wayre vp to felicite. In the meane season for al this, we must praye god, that he wyll vouchsafe to pluckе vs vp to better thynges.

beare that is in cyuyll or mo rall vertues.

Wherfore this rule Capi. xvii.

Capitulo. XVII.

IF the sreeme of temtacyon thall ry-
se against the sowrwhat thycke and gre
wously, begyn not forth withall to be disco-
sett with thy selfe, as though for that cause
god eyther cared not for the, or fauoured
the not, or ℔ thou sholdest be but an easye
chylde man, or elles the lesse gtye: but ra-
ther gyue thankes to god because he ensu-
reth the, as one which shall be his heyre in
tyme to come, byeause he beateth or scour-
geth the as his moste singular beloued son
and pueth the as his assured frende. It is
a very great token, a man to be reiecte frō
the mercy of god, whan he is vexed & no
temptacions. Let come to thy mynde the
apostle Paule, whiche obteyned to be ad-
mytted and receyued vnto the mysteries of
the thyrd heauen, yet was he beaten of the
aungell of Sathan. Let come to remēbrance
the frende of god Job: remembre Jerom.
Benedict, Fraunceys, & with these innume-
rable other holy fathers vexed & troubled
of very great dyces. yet ℔ whiche thou suf-
frest be cōmen to so greate men, be cōmen
to so manye men, as well as to the: what
cause is there wherfore thou shouldest be
Imytte oute of countenaunce, shouldest be
abaysshed or fall into dispayre enforce ra-
ther and stryue that thou mayste ouercome
as they dyd, god shall not forsake the, but
with temptacion shall cause encrease, that
thou mayst be able to endure.

Temptacyon is a sygne that god loueth vs.

Capitulo, XVIII.

The nynth rule. Cap. xviii.

EXpert capteynes are wont to cause when all thynges are quyet at rest & at peace, that the watche neuertheles be duly kepte, lykewyse se thou that thou haue alway thy mynde watchyng & circumspect agaynst the sodeyne assaute of thine enemy (for he euer cõpasseth rounde about seking whom he myghte deuoure, that thou maist be the more redy, as soone as he assaureth the, to put hym bak mãfully, to confounde hym, & so shalt to trede vnder foote ye hed of the pestiferous & poyson serpẽt. For he is neuer ouercome, eyther more easily, or more sure and perfytly, than by ye meanes. Therfore it is a very wyse poynte, to dasshe the yonge chyldren of Babylon (as soone as they be borne) agaynste the stone, which is Christ, or they growe stronge and greate.

we must euer kepe watche

Let temptacion be hold done at the begynnyng, whyle it is fresshe.

The chyldren of babylon sygnyfyeth subgestyon or tẽptacion/or the fyrst mocion to syn.

The tenth rule. Cap. xix.

BVt the tempter is put backe moost of all by this meanes, yf ye shalte eyther vehemẽtly hate, abhorre and detest, & in a maner spyt at hym streyght way, whan soeuer he entyreth and moueth the with any temptacion or elles yf thou pray feruently or get thy selfe to some holye occupation, lettynge thyne hole mynde therunto, or yf thou make answere to the tempter with

Remedyes a gaynst tẽptacion

wordes set out of holy scripture, as I haue
learned the before. In whiche thynge ve-
rely it shall not profyte muche against all
kynde of temptacyons to haue some certy-
ne sentences prepared redy, specyally those
ones which thou hast in the thy mynde to
be moued and stered vehemently.

Capitulo. xxi.

The deuylles cheefely folowe good
men, one lesse in temptacyon they
wayte vp theyr holde. An other lesse after
the dewoppe, in theyr consolacion and spi-
rytuall ioye, they wex wanton, and stande
in theyr owne conceyte, or elles pleasse them
selfe. Therfore that thou mayste be sure,
not onely from the wyckyd sleape, but also
from the deuyll of myddaye, loke whan
thyne enemy sleepeth the vnto fleshly thin
ges, that thou beholde not thyne owne
feblenes or wekenes, but remembre onely
that thou canst do all thynges in Christ.
which seyde not to his apostles onely, but
to the also, and to all his members, euen the
very lowest. Haue confydence for I haue
ouercome the worlde. Agayne whan soe-
uer ryches after thyne enemyes is ouercome
or doynge some holye worke, thou shalte
fele in thy mynde inwardely to be cõforted
with certayne pleasaunt delectacions, than be
more diligently that thou glorifie nothyng

The wicked fea-
re/ we feare leest
we shulde be
ouercome.

The deuyll of
myddaye is
pryde.

Remembre thou
arte able to do
all thynges in
Christe.

therof vnto thyne owne merits, but thinke onely the free benefyciens of god for all to gether, and holde downe & refrayne thy self with the wordes of Paule, sayenge, what hast thou that thou hast not receyued? yf thou have receyued it, why reioyst thou as though thou haddest not receyued it? And so against this double mischef shall there be a double remedy, yf thou in ꝑ conflyct myghtelinge thyne owne strength doest ye for socoure vnto thy head Christ, puttynge the holy truste of conquerynge in the benyuolence of hym onely. And yf also in the spirituall comforte and consolation thou immedyatly gyue thankes to him for his benefyte, humbly knowynge and confessynge thyne vnworthynesse.

The.xii.rule. Capi.xxxi.

When thou fyghtest with thyne enemyes, thynke it not ynough for the to auoyde his stroke, or put it backe, except thou also take the wepon from him manfully, and lay therwith agayne at the owner kyllynge hym with his owne sword. That shall come to passe on this wyse.

If whan thou arte prouoked vnto euyll thou do not onely abstayne from syn, but therof doest take vnto the an occasyon of vertue. And as poetes elegātly fayne that Hercules dyd grow ꝑ was also hardened

of temptacion take euer an occasyō of vertue.

courage thyough the daungers that ben put vnto hym of displeasure, thou fyxe wyse gyue also attendaūces, that by the instigations of thyne enemye, not onely thou be not the worse, but rather be made moch better. Thou arte sered vnto bodyly lust know thy weknesse & also laye apart somwhat the more of lawful pleasures, & adde some encrease vnto thyne holy occupatyons. Thou arte pyched vnto couetousnes & vnpyfie kepyng, encrease almes dedes Thou arte moued vnto vayneglory, so moche the more humble thy selfe in all thinges And thus shall it be brought about, that euery temptacion may be a certayne remuing of thy holy purpose, and an increase of pitie & vertuous lyuynge. And verely other meanes is there none at all of so great vertue and strength to vanquyshe and ouerthrow our ennemye, for he shall be afrayd to prouoke the a fresh, leest he whiche reioyseth to be the begynner & chiefe capteyne of wickednesse, sholde minister an occasion of pitie, vertue and godlynes.

Let temptacions be euer the rene wyng of thy holy purpose.

¶ The.xiii.rule. Capitu.xxii.

BVt alway take hede that thou fighte with this mynde & hope, as thoughe that sholde be the last fyght that euer thou shalte haue, yf thou gette the ouer hande. For it maye be that the benignitie of god

wyll gyue & graunte this reward vnto thy
vertue and noble acte, that thyne ennempe
mes ouercome to his shame, shall neuer af
terwarde come vpon the agayne. A thynge
whiche we rede to haue happened to dy=
uers holy men. Neyther byleueth Origene
agaynst reason, that whan chrysten men
ouercome, than is the power of their enne=
myes mynysshed, whyles the aduersarye
uses put backe manfully, is neuer suffred
to returne agayne to make a freth batayle.
Be bolde therfore in the cõflyct to hope for
perpetuall peace. But agayne after ỹ haste After one ba=
ouercome, so behaue thy selfe, as thoughe tayle we muste
thou sholdest go agayne to fyght streyghte loke for ỹ other
waye for after one temptacyon, we muste
loke euen for an other, we maye neuer de=
part frõ our harneys & weapons, we may
neuer forsake our standyng, we may neuer
leaue of watche, as longe as we war in the
garyson of this body. Euerye man muste
haue alway that sayeng of the prophete in
his herte, I wyll kepe my standynge.

¶ The .xxiiii. rule. Capi. xxiiii.

We muste take verye good hede that
we despyse not any vyce as lyghte.
For no ennempe ouercommeth ofte=
ner, than he which is not set of. In whiche
thynge I peeyue not a few me to be greate
ly deceyued, for they despyse the selfe, whyle

Wemē men fa-
uer their owne
vyces.

they fauour theselfe in one or .ii. vices wher
che euery mā after his owne appetite thinketh
to be venyal, & al other greuously abhorreth
A great part of the whych the cōmun peo-
ple calleth pryde & vnchastite greatly deceyu-
eth theselfe, extorcō, murdre, aduultery, incest
but lyngle fornycatiō, a moderate vse of vo-
luptuous pleasures as a smal trespace they
refuse not all. Some one man beynge vnto
all other thynges vncorrupte ynoughe, is
somwhat a good drynker, is in eyther a ex-
penses somwhat wastefull. An other is cō-
whatt lyberall of his tongue. An other is cō-
bred & vanitie, vayngloxy and bostyng. At
the last what vyce shall we lacke, yf euery
mā after this maner shall fauour his owne
vyce? It is an euydēt token, that those mē
which fauour any vice at al, sholde not tru-
ly possesse & other vertues but rather some
ymages of vertues, whiche eyther nature
or bryngyng vp. fynally very custome hath
graffed in the myndes of the very gentiles
But he that & christen hatred abhorreth
any one vice, must nedes abhorre al. For he
whose myndе true charitie hath ones pos-
sessed, hateth indifferently the hole host of
euyll thynges, & flatereth not hym selfe so
much as in venial synnes, lest he might fal
a lytle and a lytle from the smalest to the
greatest. And whyle he is negligent in light
thynges myght fall from the chefest thinges
of all. And yf ought thou as yet canste not

The Images
of vertue.

plucke vp by the rotes the hole generation of vyces, neuertheles some what of our euill propertes must be plucked away day by day, & somethynge added to good maners. Wherr that maner diminisheth or augmenteth the great heps of Pecadys.

Dayly must some what of our euylles be taken awaye & of good thynges be added.

☞ The .xv. rule. Cap. xxiiii.

IF the labours which thou must take in the conflycte of retraction, shal feare the, this shall be a remedye. Se thou compare not the greefe of the fyght vnto the pleasure of the lyn, but matche me the presente bytternes of the fyght, with the bytternes of the lyn hereafter whiche foloweth hym that is ouerthrowen, & than set the present swetnes of the synne whiche entyceth the, with the pleasure of the victory hereafter & with the tranquilitie of mynde which foloweth hym that fyghteth lustely, & anone thou shalte perpue how vnequal a compartson there shall be. But in this thynge they which be but lytle circumspect are deceyued bicause they compare the displesure of the fyght with the pleasure of the synne, and consydre not what foloweth the one and the other. For there foloweth hym whiche is ouercome, greate both moze paynefull & great deale, & also of longer contynuaunce than he sholde haue had in tyme of fyght, if he had won the victorye. And lykewise

The bytternes of the fyghte must be compared with the payne whiche foloweth the synne.

the folowyth the conquerours more pleasure by a greate deale and of longe endurance than was the pleasure whiche carped hym in to synne that was ouercomme, which thynge he shall lyghtlye iudge, that hath had the proefe of bothe. But no man that is chrystened ought to be outrygght a cowarde though we were dayly subdued of temptacyon, but that he shulde ones at the leest do his endeuoyre to proue what thynge it is to ouercome temptacion. Which thing the oftener he shall do, the pleasauntar shall the wytnesse be made vnto hym.

Prone thyne what it shalbe to ouercome.

The.xxiiij. Capitulo.

BVt yf at any tyme it shall fortune the to receyue a deedly wounde, beware leest by a by (thy shelde cast away and weapons forsaken) thou yelde thy self to thine ennemyes handes. Whiche thynge I haue perceyued to happen vnto many, whose myndes naturally are somwhat feble and soft without resistence, that after they were ones ouerthrowen, they ceased to wrastle any more, but permytted & gaue them selfe altogether to affections, neuer thinkynge any more to recouer theyr lyberty agayne. So to moche perylous is this weyknes of spirite, which now and than thoughe it be not compled with the worste wyttes in the worlde, yet is it wonte to bringe to that

Dyspayre not thoughe thou be ouercome.

poynte which is worst of all, to desperacyō verily. Agaist this weyknes therfore thy mynde must be forehād armed with this rule, that after we haue fallen in to synne not onely we sholde not despayre, but cō-stantly holde men of warre, whome not seldome shame of rebuke, and greke of the wounde receaued, not onely putteth not to flyght, but sharpeneth & refresheth agayn to fight more fyersly than they dyd before. In lyke case also, after that we haue ben brought in to deedly synne, let vs haste a-mayn to come agayne to our selfe, to take a good heed to vs, to repayre agayne the rebuke & shame of the fall, with newe cou-rage and lustynesse of vertue. Thou shalt heale one wounde sooner than many: thou shalt easier cure a freshe wounde, thā the which is now olde and putrifyed. Cōfort thy selfe with that famouse verse whiche Demosthenes is sayde to haue vsed. A man that feeth, wyll yet fyght agayne. Call to remēbrance Dauid the pphete, Salomon the kynge, Peter & Paule ✠ apostles & cap teyns of the churche, so great lyghts of ho-lynesse, in to what great synnes for al that they fell. which al paduenture cuē for this cause god suffred to fall, leest thou wham thou haddest fallen sholdest despayre. Wyse vp agayne therfore vpon thy fete, but that quyckly, and ✠ a lusty courage, and go to a fresh, bothe fyerser & also more circum-

A fall sometimē courageth a mā to wrastell more strongly.

pecte: It happeneth somtyme that deadly offences growe to good men in to an heaps of pryde, whyle they loue more feruently, whiche erred moost shamefully.

¶ The. xxii. rule. Capi. xxvi.

But agaynste sodry & diuers assautes of the ꝯpter thyne enemy, sondry & diuers remedyes are very mete & conuenient. Neuertheles the onely & chefe remedy which of al remedyes is of moste efficacye & strength agaynst all kyndes, eyther of aduersite, or els ꝯptacō: is ꝑ crosse of Christ The which selfe same, to bothe an exaumple to thē that go out of the waye, & a refresshynge to them that labour, & also armure or harneys to thē that fyght. This alone is to be cast agaynst all maner wepons & dartes of our moost wycked ennemy. And therfore it is necessary to be exercised diligētly therin, not after the cōmune maner as some mē expese dayly the hystory of the passion of Christ, or honour the ymage of the crosse, or with a thousande signes of it arme al theyr body rounde on euery syde, or kepe some pece of that holy tree layd vp at home i theyr house, or at certayn houres so call to remembrance Christes punishmen that they may haue cōpassion & wepe for hym & naturall affectiō, as they wolde for a man that is very iust, & suffreth grea-

The crosse of Christe.

wronge outwardly. This is not the trewe
frupte of that tree: neuertheles, let it in ȳ
meane season be the myke of the soules,
whiche be yonglynges & weyke in Christ.
But clyme thou vp in to the date tree, that
thou mayst take holde of the true frupte
therof. These be the cheke, yt we which be
membres, shall endeuoyre our selfe to be
semblable vnto our heed in mortifieg our
affections, whiche be our membres vpon
the erthe, whiche thynges vnto vs oughte
not onely to be nothynge byttter, but also
very pickasse, and feruently to be defyred.
if so be the spirite of Christ lyue in vs. For
who loueth truly and hertely that person
to whome he restoyreth to be as vnlyke as
may be, and in lyuynge and conuersacyon
clene contrary. Not withstandynge thas
that thou mayst with the more profyte, in
thy mynde recorde the misery of the crosse:
it shal be nedefull that euery man prepare
vnto hym selfe a certeyn waye and godly
crafte of lyghtynge & therin diligently exer
cyse, that as sone as nede shall requyre it
may be redy at hande. Such may the craft
be, that in crucifieng of euery one of thyne
affections, thou mayste applye that parte
of the crosse whiche moost specyally therto
agreeth. For there is not at all any mater
eyther temptacion eyther aduersite whiche
hath not his propre remedye in the crosse.
So whan thou arte tycled with ambicion

The very frute of the crosse is mortifyenge of our membres, that is to saye of our passions and affectyons bodyly.

The date tree, the tree of vyctorye.

of this worlde, whan thou arte ashamed to be had in derision & to be set at nought consydre thou than oh moost vyle membre howe great Christe thy heed is, and vnto what vylnesse he humbled hym selfe for thy sake, whan the pryde of enuy maudeth thy mynde, remembre how kyndly, howe louyngly he bestowed hymselfe euery whyt vnto our vse and profyte, how good he is euen vnto the worlde. whan thou arte moued with gluttony, haue in minde howe he dronke gall with eysell. whan thou arte tyted with filthy pleasure, call to remembrance how farre from all maner of pleasure the hole lyfe of thy heed was, howe full of incommodytes, vexacyon, and greefe, whan yre prouoketh the, lette hym come immedyatly to thy mynde, whiche sydr a lambe before the shearer holde his peace and openeth not his mouthe. If powertye wrynge the pacyll, or couetousnesse disquyet the, anone let hym be rolled in thy mynde that is the lorde of all thynges, & yet was made so poore & nedy for thy sake, that he had not wherupon to rest his heed. And after the same maner if thou shalt do in all other temptacions also, not onely it shall not be greuous to haue oppressed thyne affectyons, but surely pleasaunt and delectable, for because thou shalt perceyue that thou by this meanes arte conformed and shapen lyke vnto thy heed, and that thou

wolde as it were recompence hym for his
infynyte louynge, whiche for thy sake he
dyd vnto the vttermoste.

¶ The. xxviii. rule. Capi. xxviii.

HAd perfyt this maner of remedye,
though it alone of all remedyes be
most present a redy, most sure and quycke
in werkynge to the whiche be meanly ma-
ned in the waye of lyuynge: neuer the lesse
to the weaker sorte these thynges also shall
some what profyte. If when afterwarde mo-
uynge vnto antiquyte, thou vses they call
before the eyen of the mynde howe filthy,
howe abhominable, howe misthewous a
synne lyenne is: on the other syde howe
great is the dignyte of man. In tryfles
and matters suche as skylleth not if all the
worlde knewe, we take some delyberas-
cyon and aduysement with our selfe. In
this matter of all maters moste weyghty
and worthy to be pondred, before the with
consent as with our owne hande wrytynge
we bynde our selfe to the fende, shall we
not reken and accompte with our mynde
of howe noble a craftes man we were
made, in howe excellent estate we are set,
with howe excedynge great payne we are
bought, vnto howe great felycyte we are
called? and that man is that gentle & no-
ble creature for whose sake only god hath

¶ Of the fa
thynes of synne
and the digni
tye of man.

loyed the meruaylous buyldynge of this
worlde, that he is of the company of ange-
lis, the sonne of god, the heyre of immor-
talitie, a membre of Christe, a membre of
the churche, that oure bodyes be ỹ temple
of the holy goost, oure myndes the ymages
and also the secrete habytacyons of ỹ deite
And on the other syde that synne is the moost
fylthy pestilence and consumption bothe
of the myndes of the body also, for both of
them thyough innocency syzyngeth a new
lyfe to theyr owne naturall kynde, & thyough
contagion of synne both putryfye and re-
turne in to his worlde. Synne is that deadly
poyson of the moost fylthy serpente, the pyth
wages of the deuyll, & of that seruyce whi-
che is not moost fylthy onely, but also moste
myserable. After thou hast consydred this
and suche lyke with thy selfe pondre wise-
ly, and take fute aduysement and delibera-
cyon, whether it sholde be wysely done or
no, for an apparant momentany and pery-
shed lyfe all thoose pleasures of synne, to fall
from so great dignitie, into so vyle and wret-
ched estate, from whence thou cannest not
rydde and delyuer thy selfe by thyne owne
power and helpe.

The nyntenth rule, Cap. xxviii.

Whethermore compare togither those
two sapptaynes by whom selfe mouy

contrary and vnlyke, god and the deuyll, of whiche the one thou maiest thyne enemy whan thou synnest, and the other thy lyde and mayster. Throughe innocencye and grace thou art called in to the nombre of the frendes of god, arte electe vnto the ryght tytle & inherytaunce of the sonnes of god. By synne verily thou arte made to the the bonde seruaunt and sonne of the deuyll. The one of them is that eternall fountayne and originall patron & trewe example of very and sure beauty, of very swete pleasure, of moste perfyte goodnesse vprystyngye hym selfe to all thynges. The other is father of all myschefe, of extreme filthynesse, of vttermoste infelycite. Remembre the benefytes and goodnesse of thone come to the, & the yuell dedes of the other: with what goodnesse hath the one made the, with what mercy redemed the, whith what lyberte & fredome endued the, with what tendernesse daily suffreth he and sustayneth the a wzetched synner, patientlye abydynge & lokyng for emendement, with what ioye & gladnesse dothe he receyue the amended, and whan thou are come agayne to thy selfe. Contrary to all these thynges with howe naturall hate and envy longe ago dyd ỹ dyuell laye wayte to thy helth. Into what greuous and combzous vexacion hath he cast the, and also what other thynge ymagyneth he dayly but to drawe

thou must haue in mynde the beneficence of god, & the malice & envye of the deuyll

all thyngs wyth hym into eternall myserie. All these thynges on this syde and that syde well and sadfastly ye wayed and pondred, thus thynke with thy selfe: Shall I wyllyngly of myne owne begynnyng from whence I came, wyllyngly fall of so great and manyfolde benefytes for so small a moyell of fayned and false pleasure, vnkyndely departe from so noble from so louyng, from so benefycyall a father, & shall maliciously and make my selfe bonde wyllyngly vnto a moost filthy and a moost cruell mayster? Shall I not at the least waye make good to the one that thyng which I wolde perforce to a vyle man, which had shewed kyndenesse, or done me any good? Shall I not flye from the other whiche wolde flye from a man that conspyred or were about to do me hurte?

¶ The twenteth rule; Capitu. xxix.

The rewarde of vertue is heuen.

AND verely the rewardes be no lesse vnegall than the capytaynes and dyuers of them be contrary and vnlyke. For what is more vnegall than eternall death and immortall lyfe? than without ende to enioye euerlastyng felicitie and blyssednes in the company and felowshyp of the heauenly cytezyns: and without ende to be

tormented and punyshed with extreme
vengeaunce, in the most vnhappy & wret-
ched companye of dampned soules? And
who so euer douteth of this thynge, he is
not so moch as a man verely, and therfore
he is no chrysten man. And who so euer
vnderstandeth not on this, nor hath it in rem-
braunce is euen madder than madnes it
selfe. Moreouer besydes all this, vertue
and wickednes hath in the meane season
euen in this lyfe their frutes verye moche
vnlyke for of the one is reaped assured
tranquyllitie and quyetnesse of mynde, and
that blyssed ioye of pure & clene conscience
of which ioye who so euer shall ones haue
a taste, there is nothynge in all this worlde
so pleasyng nothyng so pleasaunt, wher-
of he wolde be glad or desyrous to chaūge
it. Contrarye wyse there foloweth the o-
ther, that is to saye wyckednes, a thousād
other euylles, but moost specyallye that
most wretched tourment and vexation of
vncleane conscyence. That is that hun-
dred fold reward of spirituall ioye, which
Chryst promysed in the gospell, as certein
smell or taste of eternall felycytye. These
be those meruaylous rewardes that the
apostle speaketh of, whiche eye neyther
hath seen, or eare hath herde, neyther hathe
come in to the herte of any man, whiche
god hath prepared for them that loue hym
in this lyfe, for lothe whan in the meane

The frutes of
pitie in this
worlde.

tenton, the worme of wicked men dyeth not, & they suffre theyr helpe payues here euen in this worlde. Neyther any other thyng is that flame in which is tormented the ryche glotton of whom is made mencion in the gospell, neither any other thinges be thole punyshemetes of them in hel of whom the poetes wryte so many thynges fame appetual grefe, vnquyetnes & gnawynges of the mynde whiche accompanyeth the vsedome of lynne. He that wyll therfore, let hym set aside the rewardes of the lyfe to come, which be so dyuers & vnlyke, yet in this lyfe verme hath annexed to her wherfore she abondantly ought to be defyred, & vyce hath coupled vnto hym for whose sake he ought to be abhorred.

The fruite of lynne in this worlde.

The.xxi.exule. Capitu.xxi.

MOreouer consydre how full of grefe and mysery how short and transytory is this present lyfe, how on euery syde deth lyeth in a wayte agaynste vs, howe euery where he ratcheth vs sodeynly and vnwares. And whan no man is sure no not of one moment of lyfe, howe greate perill it is to prolonge and contynue thy kynde of lyfe, in which (as it often fortuneth) yf sodeyne death sholde take the, thou were but lost and vndone for euer.

Capitule. xxxi.

The.xxxi.rule. Capi.xxxi.

BEsides all this, impenitencie or obduration of mynde is to be feared, of all mysches the extreame and worste Namely yf a man wolde ponder this one thynge onely of so many, how few there be whiche truely and with all theyr hertes come to them selfe agayne, and be cleane conuerted from synne, & with due repentaunce reconciled to god agayne: specially of them whiche haue drawen alonge the lynes of iniquitie, euen vnto the laste ende of theyr lyfe. Mynder verely and easye is the fall or diuerce in to lyghtynesse, but to retourne backe agayne therchence, and to leape vp vnto spirituall lyghte this is a worke, this is a labour. Therfore thou admonyshed & warned euen by the chaunce of Esopes goer, before thou dyscende in to the pytte of synne, remembre that there is not so easy comynge backe agayne.

The fore & the gote discended bothe in to a pyt to drynke, and when they had dronke they could not get out agayn. The fore bad the gote to stepe vp agaynst the wall & the fore lepte vpon his backe, & so vpmusing afore to pull vp the gote after. The gote desyred the fore to shewe all his sotelte & to helpe hym vp. The fore answerde, ha gote gote, yf thou haddest hadde as moche wyt in thy hed as thou hast heare in thy beard thou wouldest not haue erred et except thou haddest bin-wen howe to come out.

¶ Remedyes against certayne sinnes and specyall vyces, and fyrste against bodyly lyste. Capi.xxxii.

HItherto haue we forsoth opened and declared (how so euer it be done) common remedyes agaynst all kynde of vices. Now we shall assaye to giue also certayne specyall & perticuler remedyes, how and

By what meanes ỹ ought to stand euery
dyet a tyme, and tyll of all how ỹ mayst
exclude the lust of the body. Then the which
euyll, there is none other that soonre mur-
deth vs neyther sharper assayleth vs, dey-
eth vs, nor spedyly larger way draweth vs
vnto their vtter vtterance. Se at any tyme
therefore fylthy lust shall fyrste thy myude
with their weapons and armure, remedye
forthwith to mete hym. First thynke how
vncleny, how fylthy, how vnworthy for
any man what so ever he be, that pleasure
to which assimuleth y maketh vs whiche be
a dyuine worke, ygall not to beastes onely,
but also vnto fylthy swyne, to gootes, to
dogges, and of all dyute beastes, vnto the
most dyute. ye whiche further forth calleth
downe fayre vnder the condition and state
of beastes, vo which be appoynted vnto ỹ
cõpany of angels y felowshyp of the deite.
Let come to thy mynde also howe momen-
tany the same is, how vnpure, howe sure
hauynge more aloes than hony. And on the
contrary syde how noble a thinge the soule
is, how worshyppfull a thynge the body of a
man is, as I haue rehersed in the rules a-
bouse. what the deuyls penysshmẽt is it than
for so lytle, so vncleny tychynge of momẽ
tany pleasures to defyle at one tyme both
soule y body with vngoodly maners, to pi-
shame y vnhalow that tẽple which Christe
hath consecrate to hym self with his blode

needs against
fleshly lust.

Meate is a dyet
ter thinge / and
to put for dyet
sometyme.

Capitulo. XXXII.

Consyder ȝ also what an heape of myschi-
uous inꝯmodities & flatterynge pleasaunt
pastymes he bryngeth with him. First of al it
pulleth fꝛō the thy good fame, a possession
exceadynge moste pꝛecyous, foꝛ the rumour of
no vice stynketh more earnestly than ȝ name
of lecherye. It consumeth thy patrymony
it hyndꝛeth at onꝛe both the strength & also
the beautye of the bodye, it decayeth and
greatly hurteth helth, it engendꝛeth diseas-
ses innumerable & them fylthy, it dysfygu-
reth the flour of youth long befoꝛe the day
it hasteth oꝛ accelerateth ryuyled and euill
fauoured age, it taketh awaye the quicke-
nesse and strength of the wytte, it dulleth
the syght of the mynde, and graffeth in a
man as it were a beastlye mynde, it with
dꝛaweth at onꝛes fꝛom all honest studyes
and pastymes, and plungeth and sowseth
a man euery whyt in the puddle and myre
be he neuer so excellent, that now he hathe
lust to thynke on nothynge, but that which
is sluttysh, vyle, and fylthy. And it taketh
away the vse of reason, whiche was the
natyue pꝛopertye of man, it maketh youth
mad, peuysshe, and sclaunderous, and age
odyous, fylthy, & wretched. Be wise ther-
foꝛe, and on this wise reken with thy selfe
name by name, this pleasure and that came
so euyll to passe, bꝛought with her so moch
losse, so moch dishonꝛshyp, dyshonour, and
dishonestye, so moche tedyousnes, labours

The inconuenī-
ences of bodyly
lust.

Refrayne thy selfe the ensample of other men.

and disease, and shall I nowe a fole moost vnnaturall devour the hooke wherynge that I against committe that thynge wherof I shalde repente me further? And lykewyse refrayne thy selfe by the ensample of other men, whiche thou hast knowen to have folowed voluptuous pleasures sythyns vnfortunately. On thother syde, corage and bolde thy selfe vnto chastite by the ensamples of so many ponge men, of so many ponge and tendre vyrgynes nourysshed vp dylycately in pleasures. And the cyrcumstaunces compared togither laye against thy selfe thy sluggysshnes. Why thou at the laste sholdest not be able to do that thynge whiche suche, and suche, of that kynde of sexe, of that age, so bonge, so broughte vp weke and yet be able to do? Loue as moche as they dyd, and thou shalte be able to do no lesse than they dyd. Thynke howe honest, how pleasaunt, howe lusty and floryshynge a thynge pureness of body and of mynde, the moost of all maketh vs acquaynted and familyer with aungels, and apte to receyue the holy goost. For verily that noble spirite the louer of pureness, so greatly fleeth backe from no vyce at all as from vnclenlynes, he refuseth, spoyleth hym no where so moche as in pure vyrgins myndes. But before thyne eyen howe vngoodly it is, how altogyther a mad thynge to loue, to wexe pale, to be made leane, to

The vnseemly office of louers

wepe, to flatter, and shamefully to submit
thy selfe vnto a stynkynge harlot most fyl-
thy and rotten, to gape and synge al nyght
at her chambre wyndowe, to be made to
the lure, be obedient at a becke, nor dare
do any thynge except she nod or wagge her
head, to suffre a foule she woman to raygne
ouer the, to chyde the, to lay vnkyndenesse
one agaynst an other to fall out, to be made
at one agayns, to gyue thy selfe wyllynge
vnto a quene, that she myghte mocke,
knocke, mangle, and spoyle the. where is
I beseche the amonge all these thynges
the name of a man? where is thy bearde?
where is that noble mynde created vnto
moste beautyfull and noble thynges. Con-
syder also an other thynge with thy selfe,
how great a flocke of mysscheues, volup-
tuousnesse (yf she be lette in) is wonte to
bringe with her. Other vices peraduenture
haue some acquyntaunce with certayne
vertues, fylthy lusts hathe none at all, but
is annexed and alwaye coupled with those
synnes that be greatest and moost in nom-
bre. Let it be but a trifle or a lyghte mater
to folowe queasnes, yet is it a greuous
thynge not to regarde thy father and mo-
ther, to set at nought thy frendes, to con-
sume thy fathers good in waste, to plucke
alwaye from other men, to forswere thy
selfe, to drynke all nyght, to robbe, to vse
witchecrafte, to fyght, to cõmytte murdre

to blaspheme. Ye to whiche all and yeat
another synne thefe, the lothy pleasure wyll
agate the knowlenge after thou owes hathe
ceased to be thyne owne mann, and hathe
put thy inspected head vnder hys gyddie
Bombe mayntenance he wes also spte vanyc-
thyng away takes thom Cumbe, hathe of take
thomme thom a shadowe, and bowe manye
sinnes a heath pyrcheth for hi kepenge a
keapte in crampe place and at all seasons.
Heare and at this purpose is thill practyse
synguliarly to call to remembrannce, and
that manne by name, yt that Soberyus heathe
hath taken avaupe any sommyne of thyne
acquentannce, of thy familyare frendes,
of thy companyone, as allso of them whi-
che were younger then thou: and moste
specyallye of thoyne whiche in synne passe
thou hathe had felowshe of fylthy pastymes
and beene of an other mannes perfyll to
be more ware and circumspecte. Memem-
bre he to dilygently they synned, but howe
hystorlye they departed. Howe late they
to mych lapte, howe late they begannne to
hate theyr monstferous and beastly plea-
sures. Lette cause to remembrannce the
Inexpressible of the extreme iudgementes /
and the terrybile fyghtenynge of that fear-
full Sentence howe to be reuoked, sendyng
wycked men into eternall fyre, and that
this pleasures of an howre, dayes and ye-
ares, muste be punyshed with eternall tur-

Sodeyne death

The fearfulnes of the extreme iudgement.

mynde. Je this place wape dylygently in a myrrye of dalliaunces, howe vnegall a chaunge it is, for the moste fylthy and vyle thynge veleterpon of lulke, both to lose us this lyfe the lope of the myude beynge moche swetter and moze excellét and in the lyfe to come to be shoyled of lopes euerlastynge. Wherefore with so shadowe lyfe and lyttle vayne pleasure to purchace sorowes neuer to be ended. Fynally if it so come we haue thynge to dysppfe & so small deliteryon for Thesides sake, remembze what payues he toke vpon hym for the enuye loue he bare to the. And beside the comen miserye of mans lyfe, how moche of his holy blonde shedde he, how shamefull, howe bytter deth suffred he, and all for the. And thou of all those thynges vnmyndfull, enuyeyest agayns the sonne of god, ieoparpng a freshe those madde pleasures whiche caused and compelled thy herd and lorde vnto so cruell tourmentes: Than accozdyng to & rule aboue reherced, call to mynde howe moche of benefytes he heaped on the, whan as yet thou haddest deserued nothynge at all: for the which all though no sufficience oz lyke recompence can be made of thy parte, no for the leest, yet desyreth he agayne none other thanke but that thou after his enlample, shuldest withdrawe thy mynde from deedly and moze vayne pleasures, and tourne the vnto the

The lopes of pure mynd is moche swetter than is the pleasure of synne.

The benefytes of god.

loue of hyghest goodnesse and of infynyte pleasure and beautye. Compare to gyther those two, Venus, & two cupides of Plato, that is to saye honest loue and fylthy loue, holy pleasure & vnclenly pastyme, cõpare togyder the vnlyke mater of eyther other. compare the natures, combare & reward. And in all temptacyons, but namely whã thou art stryred to filthy lust, let to the beforze thyne eyn thy good aungell whiche is thy keper and contynuall beholder & wytnes of all thynges þ doest or thynkest, and god euer lokynge on, vnto whose eyen all thynges are open, whiche syteth aboue the heuen & beholdeth the secrete places of the erth. And wylt not thou be afrayed beforze the aũgell presente & euen harde by the, beforze god, & al the company of heuen lykinge on & abhorrynge, to cõmyt a thynge so abhomynable & filthy þ it wolde shame the to do the same in the presence of one vyle mã? This thyng I wolde þ thouldest thinke as it is in dede. And if it were so that þ hadest eyen moche sharper of syght thã hathe a beest called linxe, or moch clerer thã hath the egle, yet with these eyne in the mooste clerest lyghte that coulde be, couldest thou not beholde moze surely that thynge whiche a man dothe beforze the than all the priuye and secrete partes of thy mynde be open vnto the syght of god and to his aungels. This also counte in thy mynde whan

Venus is the godesse of loue & she is put for loue

Cupido is the god of loue & is also put for loue.

Here is a good note for euery Christen man.

Lynx is a beest of mooste pureste syght amonge all bestes,

thou arte ouercome of bodyly luste, of
two thynges the one muste folowe, eyther
that voluptuousnes onys talked, shall so en
chaune and derken thy mynde, that thou
must go from fylthynes to fylthynesse, vn
tyll thou cleane blynded shalte be brought
in sensum reprobum, that is to saye in to a
lewde & reproued iudgement: and so made
obstynate and sturdye in euyll canneste not
no truly, not than yelde vp fylthy pleasure
when she hath forsaken the, whiche thyng
we se to haue happened to very many, that
whan the bodye is wasted, whan beautye
is wyddered and vanysshed, whan the
blode is colde, whā strength fayleth, and
the eyen waxe dymme, yet styll cō:tinually
they ytche without ceasynge. And ye grea
ter mischefe are nowe become filthy spea
kers, than before tyme they were vnsham
full lyuers, than whiche thynge, what can
be more abhominable & monstrous. The
other is yf paraduenture it shall happen
eue by the speciall fauour of god to come a
gayne to thy selfe. Than muste that shorte
and fugityue pleasure be purged with ve
ry great sorowe of mynde, with myghty &
stronge labour, with continuall stremes of
teares. Howe moche more wysdome ther
fore is it not to receyue a: all the poyson of
carnall pleasure, than eyther to be brought
in to so vncurable blyndnesse, or els to re
compense so lytell, and that also false plea

Obstinacy of a frowarde mynde ipsingeth of bodyly lust.

fore with so greate greuousnes & dolorous payne? Wore ouer thou maiste take also many thynges of the circumstaunce of thyne owne person, whiche myght call the backe from voluptuous pleasure. Thou art a preest, remembre that thou art altogyther consecrate to thynges pertaynyng vnto god. what a wycked dede, howe ungoodly, how vnmete, and howe vnworthye it shoulde be, to touche the rotten and stynkyng fleshe of an hore, with that mouthe wher with thou receyuest that precyous bodye so greatly to be honoured, and to handell lothsome and abhominable fylth with the same handes wherwith all (ouer the aungelles mynystryng to the and assistyng the) thou executest that ineffable and incomprehensyble mysterye. Howe these thynges agree not, to be made one bodye and one spirite with god, and to be made one bodye with an hore. If thou be lerned, so moche the nobler and lyker vnto god is the mynde, and and so moche the more vnworthye of this shame and rebuke. If thou be a gentylman, yf thou be a prynce, the more aperte and open the abhominacyon is: the greuousser occasyon gyueth it vnto other inferyours to folowe the same. If thou be maryed, remembre what an honest thynge is a bedde vndefyled. And gyue dylygence asmoche as infirmites shal suffre, that thy

A preest.

If thou be lerned.

A gentylman.

Married wo.

wedlocke may counterfayte the moste holy
marryage of Chryste & his churche / whose
ymage it beareth, that is to wete / that thy
marryage may be clene bareyn in vnclenly
nes / & plenteyous in procreacion. For in no
kynde of lyuynge can it be but very fylthy
to seruus & be bounde to vnclenly lustes. If
thou be a yonge man, take good hede besye
ly that thou polute not vnaduysedly the
floure of thy youthe / whiche wyll neuer
sprynge agayne: & that thou cast awaye
vpon a thyng moste fylthy, thy best & very
golden yeres, whiche flye away moste swyfte
ly / & neuer retourne agayne. Beware also
lest now through the ignorauuce and negli
gence of youthe, thou cõpyles that thynge
whiche sholde grudge the here after by all
thy hole lyfe / the cõscience of thy mysdedes
euer persecuting the with those moost bytter, moste greuous and sharpe stynges /
whiche whã pleasure departeth, she leueth
in our myndes. If thou be a woman, this
kynde nothynge more becometh that chaste, than shame, & feare of dishonesty If
thou be a mã / so moche the more art thou
mete & worthy of greater thinges / and vnmete & vnworthy of these so leude thinges.
If thou be olde, wyshe thou haddest some
other mans eyen to beholde thy selfe with
all / that thou myghtest se howe euyll voluptuousnesse sholde become the: whi. he in
youthe verely is wyserable and mutche

A yonge man.

Fylthy pleasure leueth behynde her stynge in our myndes.

A woman.

A man.

An olde man.

Agaynst the lechery of olde men & women.

Dauyd was so olde that he could get no heate in his lymmes, than brought the Israelytes vnto Dauid Abisac a fayre yonge mayde which lay with hym & kept hym warme, he knewe her not, she remayned a pure mayde. By her is symyfyed wysdō, a thyng moost mete for age, all fylthynes & vnclenes layde aparte.

byssied, but in an olde sole forsoth wōderfull and monstrous, & also euē vnto the very followers of pleasure, a iesting and mockyng stok. Among all mōsters none is more wonderfull thē sylthy lust in age. Oh doty pol, oh to moch forgetfull of thy self, at the lest way behold at a glasse the hoore heares and whyte snowe of thy head, thy forhead forowed & wrynckles, and thy carren face most lyke vnto a dead corpes, & now at the last ende, whan þ art come euen to the pits brynke, care for other thynges more agreable vnto thy yeres, at the least way, þ which become the to haue done before tyme, reason mouynge, do now, thy eares puttynge the in remēbraunce or rather cōpellyng the. Euen now pleasure her self casteth the of sayeng, neyther I now am comly vnto the neyther yet þ mete or apte vnto me. Thou hast playde ynough, þ hast eaten ynoughe, thou hast dronke ynough, it is tyme for the to departe, why holdest þ yet so fast? art so gredy on pleasures of this lyfe, whan very lyfe her self forsaketh the. Now is þ time for þ misticall concubyne Abysac, that enes she may begyn to rest in thy bosome, let her with holy rage of loue heate thy mynd, and in her embraslinges kepe thou warme and comforte thy colde membres.

¶ A shorte recapytulation of remedyes agaynst the flame of lust. Capi. xxxiii.

Capitulo. xxxiii.

HFinally to make a shorte and compendyous cõclusyon, these be the moste specyall thinges which wyll make the sure from pleasures & entysinges of the flesshe. Fyrst of all circũspecte and diligent auoydynge of all occasyons. whiche pzecepte thoughe it be mete to be obserued also in other thinges, byeause that he whiche loueth perylles is worthy in thē to perysshe: yet these be moste chekely thole Dyzines whiche almoste neuer man at all hathe escaped, saue he whiche hath kepte farre of. Secondly mod eracyon of eatynge & dzinkyng & of slepe. Temperaunce and abstynence from pleasures, ye from suche as be lawful & permytted. The regarde of thyne owne deth, & the cõtemplacion of the deth of Chzist. And thole thinges also wyl helpe if thou shalte lyue with suche as be chzistes and vncozrupted. If thou shalte eschewe as a certayne pestylẽce the cõmunycation of cozrupte and wanton persons. If thou shalte flee ydle solytarynesse & sluggysshe ydlenesse. If thou shalte exercise thymynde stongly in the medytacyon of celestyall thynges, and in honest studyes. But specyally yf thou shalte consecrate thy selfe with all thy myghte vnto the inuestygacyon and serchynge of mysteryes of holy scripture. If thou shalte pzeye bothe often and purely, most of all whan temptacyon inuadeth and assaweth the.

Voydynge occasyons.

Syrenes be mere maydẽs

1620 Wm. Walcot fumier

Capitulo. xxxiiii.

Agaynste the entylynges and ꝓpen=sytynges vnto auaryce. Ca. xxxiiii.

Auaryce.

IF thou shalte perceyue that thou arte eyther by nature any thynge enclyned to the vyce of auarice, or fyxed by the deuyll: call to remembraunce (accordyng to the rules above reherced) ye dignyty of thy condition or state, whiche for this thinge only was created, for this redemed, that thou euer shouldest enioye that infynyte good thynge god, for god hath forged all the holy buyldynge of this worlde that all thynges shoulde obey vnto thy vse & necessitie. How lythy than, and of how straȳte and narowe a mynde is it, not to vse but so greatly to wonder at thynges domde and moost vyle? take awaye the errour of men what shall golde & syluer be but reed erth and whyte? Shalt thou beyng the disciple of poore Chryst, & called to a better possession, wondre at that as a certayne great & excellent thynge, which no phylosopher of the gentyles dyd not set at naught? not to possesse ryches, but to despyse rychesse is a noble thynge. But the cõpynalȳe, of chrystien men by name onely, crye out agaynste me, & be glad to discreyue them selfe moost craftely. Very necessitie, say they, cõpelleth vs to gather good togyther, & herof if there sholde be none at all, than coulde we not forsoth ones lyue: if it sholde be thynne and

To dyspyse ryches is a noble thynge.

more, than sholde we lyue in moche my-
sery without pleasure. But & yf it be som-
what clene and honest, and somwhat plen-
teous withall, it bryngeth many cõmody-
tes to man. The goodly kynge of body is
wel sene vnto, prouysion is made for oure
thyldren, we lend & prfyte our frendes,
we are delyuered from contempte & be the
more set by: in conclucyon also a man shal
haue the better name whã he is somwhat
welthy. Of a greate many thousandes of
thysten men thou canst scarse fynde one or
two that doth not both say & thynke these
thinges. Neuertheles to answere these me
vnto both partes. First of all bycause they
cloke theyr couetousnes with the name of
necessitie. I wyll lay against them the para-
ble rehersed in the gospell, of the lylyes &
of the bydes, lyuynge from daye to daye
without farther prouysion, whose ensam-
ple Chryst exhorteth vs to counterfayte. I
will lay agaynste them that same Chryste
wolde not ones suffre so moche as a scryp
to be caryed aboute of his disciples. I
wyll lay agaynste them that he commaun-
deth vs (all other thynges layde apart) be
fore all thynges to seke the kyngdom of he
uen: and prompteth that all thynges shall
be cast and gyuen to vs: whan at any time
had not they thynges necessarye to mayn-
tayne lyfe withall sufficyently, which with
all theyr hertes haue gyuen theym selfe to

Chryste in the gospell of Mathewe/ seest his disciples shuld care for meat/ dryuke/ or clothes bad them to beholde the lilis how they were clothed/ & the bydes how they were fed/ sayeng yf your father of heuẽ make prouisiõ for so vyle thinges/ moche more ye can not lacke whom he louet; so syngulerly.

Nestus is to the true lyfe of a chrysten man.
And how smalle a thynge is that which na-
ture requyreth of vs, but thou measurest
necessitie not by the nedes of nature, but by
the boundes of couetousnesse. But vnto
good men, euen that is ynought & scarcely
cõteteth nature. How be it verely I do not
so greatly set of these which forsake at one
choppe theyr hole substaunce euery whyt,
that they might the more shamfully beg at
of other. It is none offence to possesse mo-
ney, but to loue & set store by money, that
is a vyce & colyn to synne. Ryches flow
vnto the, vse the office of a good dispencer:
but & if it ebbe & go away, be not cõsumed
with thought, as thoughe thou were rob-
bed of a great thynge, but rather reioyce
that thou arte delyuered of a perylous fa-
dell. Notwithstandynge he whiche consu-
meth the chiefe study & paistyme of his lyfe
in heapynge vp rychesse togyther, whiche
gapeth at them as a certeyne excellent or
noble thynge, & hyghly to be desyred, and
layeth them vp to store, that he maye haue
ynoughe to serue hym for longe tyme, yea
thoughe he shoulde lyue euen to the age of
Nestor: this man peraduenture may well
be called a good marchaunt, but that he is
a good chrysten man forsoth I wolde not
saye which hangeth all togyther of hym-
selfe, and hath distruste of the promesses
of Chrystc, whose goodnesse, it is easye to

Nestor lyued thre hundred yeres.

wete, shall not fayle a good man puttynge his trust in hym, seyng that he so lyberally bothe fedeth and clotheth the poore sparowes. But lette vs nowe caste acomptes of the commodities, whiche rychesse is byleued to bryng with hym. Firste of al euen by the commune consent of the gentyle philosophers: amonge the good thynges whiche are called Bona vtilia, that is to saye, good profytable thynges, ryches hath the lowest place. And whan all other thynges (after the diuision of Epictetus) are without man, excepte onely vertue of the mind yet nothynge is so moche without vs as money is, nothynge bryngeth so lytell commodyte. For what so euer there is anywhere of golde, what so euer there is of precyous stones, yf thou alone haddest it euerye deale in thy possession, shall thy mynde be therfore the better by the valure of one heare? shalte thou be the wyser? shalte thou be no more connynger? shalte thou be any whytte the more in good heith of body? shall it make the more stronge and lusty? more fayre and beautious, more yonge, no trewly. But you wyll saye that it purchaseth pleasures, truthe it is, but they be deadly pleasures, it getteth a man honoure, but what honoure I praye you verely false honoure, whiche they gyue, that prayseth nothyng, setteth by nothing but onely folysshe thynges, and of whome

Richesse amōg vnprofitable thynges optayne the lowest rowme.

Rychesse helpeth nothynge to vertue.

To false pleasures & vayne thonours they helpe somwhat

to be prayed, is wel nere to be dispraysed. Trewe honoure is, to be lauded of theym whiche are cõmendable and prayse worthy them selues. The hyghest honours that can be, is to haue pleased Chryste. Trewe honour is, the rewarde not of ryches, but of vertue. The folysshe people gyueth the rowme and place, gaseth vpon the, and gyueth the honoure and reuerence. O foole, they wondre at thyne apparayle, and honoureth it and, not the. Why doest thou not discende in to thyne owne cõsyence, & consydre the myserable powertie of thy mynde? which yf the commune people sawe, than wolde they iudge the as myserable & wretched, as they now call the happy & blyssed. Wut good getteth frender. I graunte, but yet fayned & false frendes: neyther getteth it frendes to the but to it selfe. And certaynly the rich man is in this poynt of all men moost vnfortunate and wretched, bycause he can not so moche as discerne or know his true frendes & louers from other. One hateth hym pryuely & secretlye in herte & mynde as an harde nygard. And other hath enuy at him bycause he passeth hym in riches. An other lokyng to his owne profyte & aduauntage, flatterreth hym, & holdeth vp his ye and his nay, & smyleth vpon hym, the ende that he may scrape & get some thynge from him. He that before his face is moost louyng &

honour is the rewarde of vertue, and not of ryches.

Ryches getteth frẽdes, but those false and fayned.

kynde, wysheth & prayeth for his quicke and hasty deathe. There is none that loueth hym so hertely and entierly, but that he had leuer haue hym deade than alyue. No man is so kamplyer with hym, that wyll tell hym the truthe. But be it in case there were one specyall frēde among a thousande that loued a ryche man hertely without any maner of fainynge, yet can not the riche man but haue in suspection and mystruste euery man. He iudgeth all men to be vultures and rauenous birdes gapyng for carayn: he thynketh al men to be flyes flyeng to hym, to soucke oute some profyte of hym to them selues. what so euer commoditie therfore ryches semeth to bring, it for the moost parte, or els al togyther is but coloured and disceytfull, it is shadowlike and full of delusion appering otherwise than it is in very dede. But they bringe, very many thinges which are euyll in dede, and taketh awaye very manye of these thynges whiche are good in very dede. Therfore if thou wylte laye accomptes well and perfytly of that whiche is won, and that whiche is lost: doubtlesse thou shalte fynd that they neuer bryngе so moche of commodities, but that they drawe with theym to to moche more of incōmodities and displeasures. with how paynfull and sore labours are they gotten, and with howe great ieopardyes, with howe great thought & care

be they kepte, with how greate heynesse and sorow are they lost, for whiche causes Christ calleth them very thornes, because they rent, teare, and plucke a sonder all the tranquillitie and quyetnes of the mynde, with a thousande cares, than the whiche tranquillitie of mynde, nothyng is to man more swete and pleasaunte, and they neuer quench thurste e desire of them selfe, but kendleth and encreaseth it more and more. They dryue a man headlonge into all mischefe. Neyther flatter ꝑ thy selfe in vayne sayeng: nothyng forbiddeth, but that a man at one tyme may be both ryche and good. Remẽbre what veritie sayth, that is more easy for a camell to crepe through the eye of a nedle, than a ryche man to enter in to the kyngdome of heuen. And playnly without exception, true is that sayeng of saint Jerome. A rych man to be eyther vniuste hym selfe, or the heyre of an vniuste man. Great ryches can neuer be eyther goten or elles kepte without syn. Remẽbre of howe moche better ryches they robbe the. For he hateth the very taste and smell of vertue, he hateth all honest crafties, whosoeuer setteth his herte vpon golde. Wherefore the vyce of auarice onely is called ydolatry of Paule. Neyther with any other vyce at all Christe hath lesse acquayntaũce neither the selfe same personne can please God and Mammon also.

wherfore christ compareth ryches vnto thornes.

It is harde for a riche man to be a good man

Auarice is called ydolatry. Mammon is the deuyl whiche tempteth and styreth to couetousnes.

Capitulo. XXXV.

The recapitulation of the remedyes agaynst the vyce of auarycie. Capitulo. xxxv.

Thou shalt lyghtely therfore cease to wondre at money, yf thou wylte ponder and wey diligently very good thinges & those that be false and apparant good yf paynted and coloured cõmodities, & those that be very cõmodities in dede. If thou wylte lerne & thyne inner eyen to beholde and to loue that noble good thynge which is infynyte, which onely whan it is presente the though all other thynges shoulde be lackinge habundantly doth satysfye the mind of man, whiche is wyder and larger of capacite than that it can be fulfylled with all the good thynges of this worlde. If thou shalt ofte call agayne before thyne eyen in what condition and state thou were, whã the erth firste receyued the, whã thou were firste borne, lyke wyse i what state the same shall receyue the agayne whan thou dyest. If euer shall be presente in memorye that famous foole of whome is made mention in the gospell, to whome it is sayde. This nyght wyl I fet agayne thy soule from the and these thynges which thou hast gadred to gyther. who shall they than be. If thou shalte turne thy mynde from the corrupte maners of the commen sorte vnto the poverty of Mary Christes mother, vnto the

The mynde of man is of great capacite, god onely fylleth it

Naked we cam and naked we shall go.

pollettes of the apostles, of the martyrs, & moost of all of Chryst thy head. And set before the that fearfull woorde We, that is interpretate, wo be to you, whiche Chryst so menaceth and threatneth vnto the ryche men of this worlde.

Agaynst ambition or desyre of honour and authoritie. Capitulo. xxxvi.

Honour springeth of vertue onely.

IF at any tyme ambition shall combre and vexe thy mynde through her enchauntementes, with these remedyes thou shalt arme thy selfe before hand without taryenge (accordynge to the rules whiche I gaue before) take and holde this with tothe and naple, that to be honoures onely whiche springeth of the vertue, whiche selfe same neuertheleſſe a man must somtyme refuse, euen as taught vs both with doctryne and ensampie our mayſtre Jesus Chryst. And this to be the chefe honoure & onely honoure which a chryſten man shold desyre and wilſhe for, to be prayſed not of men, but of god, for whome he cõmendeth (as sayth the apoſtle) that man to perfyte and worthy of honoure in dede. But yf honoure be gyuen of mã for an vngoodly and vnhoneſt thynge, & of vngoodly persons this is not honoure but great dishoneſtye, shame & rebuke. If for any mene & indifferent thynge, as for beauty, strengty ryches,

It is an honeſt thynge to be lauded of god.

thynge: yet verely shall it not be called truly honour, for no man deserueth honoure with ỹ thynge wherof he deserueth not to be praysed. Yf for an honest thyng in dede it shall be honour: yet he whiche deserueth it shall not delyte it but verely shalbe content with ỹ very vertue & cõsyence of his good dede. Beholde therfore how folysshe & howe worthy to be laughed at these honours be, for whose delyte the cõmune people so greatly burne and rage. Fyrst of all, of whome are they gyuen? Truly of them with whome is no difference betweene honesty & dishonesty. wherfore are they gyuen? very ofte for meane thynges, now & than for fylthy thynges. To whome? to hym whiche is vnworthy. who so euer therfore gyueth honour, he dothe it, or for feare, and than is he agayne to be feared or for prophyte, and than he mocketh the: or because he is astonyed at thynges of naught, and worthy of no honoure, & than he is to be pitied: or because he iudgeth the to be endued with suche thynges as honour is gyuen vnto of dutye, wherin yf he be disceyued, gyue dylygence that thou mayst be, that he supposeth the to be. But and yf he hyt aryght, referre all thyne honoure vnto hym, to whome thou arte in dette, yea for all those thynges wherunto the honoure is gyuen. Yf thou oughtest not to ascrybe vnto thy selfe the vertue so

honour gyuen of vnhonest persons.

honour gyuen of, comẽ people

is it vnlyttynge to take vpon the, ſhoꝛ nour therof. Beſydes this, what is greater madneſſe, than to eſteme the valure of thy ſelfe by the oppynyons of folyſhe men, in whoſe handes it lyeth to take awaye agayn whan ſo euer they lyſt, the very ſame honour which they gyue, and diſhoneſt the whiche was euen nowe honeſted. Therfoꝛe nothynge can be moꝛe folyſhe, than eyther to reioyce foꝛ ſuche honours whan they happen, oꝛ to be ſoꝛy oꝛ mourne whan they be taken away: whiche not to be true honours, thou ſhalte perceyue at the leeſt way by this pꝛobacion & argument, foꝛ ſo moche as they be cõmen to the woꝛſte and lewdeſt perſons of all. yea the chaunce almoſte to none moꝛe plenteouſly: than to them whiche of trewe honours be mooſte vnwoꝛthy. Remembꝛe how bleſſed is the quyetneſſe of a meane lyfe, bothe pꝛyuate, (that is to ſaye, charged with no commune beſynes) and alſo ſeparated & remoued out of the way from all noyſe, haunt, oꝛ pꝛeace. On the other ſyde, conſyder howe full of pꝛyches, how full of cares, of peryls, of ſoꝛowes, is the lyfe of great men. what difficultye it is, not to foꝛgete thy ſelfe, in pꝛoſperite, how harde it is foꝛ a man ſtanding in a ſlyppery place not to fall, how greuous the fall is from on hygh. And remẽbꝛe that all honour is coupled with greate charge, and how ſtreyte the iudgement of the high

To whome honour chaſceth moſt comenly.

The quietnes of a pꝛiuate life

Iudge shall be agaynst them whiche here in vsurpynge of honour, preferre them selfe aboue other men. For surely, who so euer shall humble and submyt hym self, hym as an innocent or harmelesse yelon, mercy shall socour. But who so euer exalteth hym selfe as a perfyte man, the same yelon excludeth from hym selfe the helpe & socour of grace. Let euer the ensample of Chryst thy heed sticke fast in thy mynde. what thinge as touching to the worlde, was more vyle, more despysed, or lesse honoured than he? How forsoke he honours whan they were proffered him, which was greater than any honour? How set he no store of honours whā he rode vpon an asse? Howe condempned he them, whan he was clothed in pall, and crowned with thorne? Howe vnglorious or vyle a dethe chose he? But whome the worlde despysed, hym the father glorified. Let thy glory be in the crosse of Chryste, in whom also is thy helth, welth, sauyng, defence & protection. what good shal worldly honours do to the, yf god ryse the awaye and despyse the, and the aungels lothe, abhorre, and defye the?

Let it not exalt thy mynde bycause thou bearest rule ouer other men.

¶ Agaynst elacion, otherwyse called pryde or swellyng of mynde. Ca. xxxvii.

THou shalt not swell in thy mynde, ye (accordynge to the cōmune prouerbe

Know thy selfe

vled of euery man) thou woldest knowe thy selfe: that is, what so euer great thing, what so euer goodly or beautyfull thyng, what so euer excellēt thyng is in the, thou accompt that to be the gyfte of god, & not thy good. On the other syde, yf what is euer is lowe or vyle, what so euer is foule or fylthy, what so euer is shrewde or cupl, thou ascrybe that altogyther vnto thyne owne selfe. If thou remēbre in how moche fylthe thou were cōcepued, in how moche horne, how naked, how nedy, how bruselche, howe wretched, howe myserably thou crepest into this lyght. If thou remembre into how many diseases or sycknes on euery syde, vnto how many chaunces, vnto how many incombraunces, greues, and troubles this wretched body is daūgered. And agayne how lytell a thyng were able shortly to cōsume and bryngе to naught this cruell & vnruly gyaunt, swelling with so myghty a spiryt. Pondre also this, what maner thynge that is wherof thou takest vpon the. If it be a meane, or an indifferent thynge, it is folyshnes: yf a fylthy thynge, it is madnes: yf an honest thynge, it is vnkyndnes. Remembre also nothynge to be a more sure document, or proffe of starke foolishnes, & lacke of vnderstandynge, than yf a man stande greatly in his owne conceyte. And agayne that no kynde of folye is more vncurable. If thy

Perceiue wher of thou stādest so greatly in thyne owne conceyte.

A.

wynde begyn to aryse and wax greast. by-
cause vyle man submytteth hym selfe to
the: thynke howe moche grater and myghtyer god hanged ouer thyne heed, whiche
thrusteth downe euery proude necke erecte
strayght vp, & bryngeth euery hyll vnto a
playne, whiche spared not, no verily not
so moche as the angell whan he was fallen in to pryde. And these thyngs also shall
be good, thoughe they be of a lyghter sort,
yf thou woldest compare thy selfe always
with excellenter persones. Thou lykest thy
selfe, bycause of a lytell brute of thy body:
cõpare thy selfe to them whiche in beauty
be farre before the. A litel cõsyng maketh
the to set vp thy fethers: turne thyne eye
vnto them, in comparyson of whome thou
mayst seme to haue lerned nothynge at all.
Wore ouer if thou wylt accompt not how
moche of good thynges þ haste: but howe
moche thou lackest. And with Paule forgetfull of those thynges which be behynde
the: woldest streche forthe thy selfe to tho
thynges whiche remayne afore the. Furthermore, that also shall not be an vnwyse
thyng, yf whan the wynde of pryde dothe
blowe, by and by we turne our very euyll
thynges in to a remedy, as it were expellyng one poyson with another. That thing
shall this wyse cõme to passe, if whan any
greate vyce or deformite of body, whan
any notable domage, eyther fortune hath

Consydre thyne owne vyces & deformities.

gyuen, or holy hath brought to vs, whiche myghte gnawe vs vehemently by the stomache: we set that before our eyen, and be thensample of the pecocke we beholde our selfe chefly in that parte of vs, in whiche we be moost deformed, and so shall thy fethers fall forthwith, and thy pryde abate. Beyonde al these (beside that none other vyce is more hated vnto god) remembre also that arrogancye, pryde, and presumption is notably hated, and had in derision euery where among men: whan contrary wyse lowlynesse and mekenes, bothe purchaseth ỹ fauour of god, and knitteth vn to the, the benyuolence of man. Therfore to speke cõpendiously, two thinges chefely shall refrayne the from pryde, yf thou cõsyder what thou art in thy selfe, fylthy in thy byrth, abduble (suche as eyseth ir the water) throughout all thy lyfe, wormes meate in thy dethe, and what Chryst was made for the.

Arogãcy / presumpciou / or pertynacy / is a hateed syyce.

¶ Agaynste wrathe and desyre of vengeaunce. Capi. xxxviii.

When feruent sorowe of the mynde stryreth the vp vnto vengeaunce, remembre wrathe to be nothyng lesse than that whiche it falsely counterfayteth, that is to wete, forteitude or manfulnesse. For nothinge is so chyldyshe, so

wrath is a chyldyshe thynge.

weyke, nothynge ſo feble and of ſo vyle a
mynde, as to reioyce in vengeaunce. Thou
woldeſt be counted a man of great ſtomak,
and therfore thou ſuffreſt not iniurye to
be vnauenged: but in concluſyon by this
meanes thou vttereſt thy childiſhnes, ſay
ing thou canſt not rule thyne owne mynde
whiche is the very propertye and office of
a man. Howe moche manlyer, how moche
excellenter is it, to ſet an other mans folye
at naught, than to counterfayte it? But he
hath hurte the, he is proude and fyerce he
ſcorneth the. The fylthyer he is, ſo moche
the more beware leeſt thou be made lyke
hym. what the deuyls madneſſe is it, that
thou to auenge an other mans lewdneſſe,
woldeſt be made the lewder thy ſelfe? If
thou deſpyſe the rebuke, all men ſhall per
ceyue that it was done to one vnworthye
therof: but & yf thou be moued thou ſhalte
make his quarrell whiche dyd the wronge
moche & better. Furthermore take & thing
as it is, yf ony wronge be reteyned, that is
not eaſed one whyt with vengeaunce, but
augmented: For inconcluſyon. what ende
ſhall there be of iniuryes on bothe ſydes, if
euery mã ge forth and procede to reuenge
his owne gerfe? Ennemyes enerraſe on
bothe partes, the ſorowe wareth freſhe &
rawe agayne, & the longer it endureth the
more vncurable it is. But with ſoftnes &
with ſuffraunce is heaſed now & than, yea

Regarde lyke
an other mans
neys folye.

euen he whiche dyd the wronge and after his cõmen to hym selfe agayne, of an enemy, is made a very trusty and a faythful frende. But the very same hurte which by vengeaūce thou coueytest to put from the, reboundeth backe agayne vpon the, and not without encrease of harme. And that also shalbe a soueraygne remedye agaynste wrathe if accordynge to the deuyson of thynges aboue rehersed thou woldest cõsyder that one man can not hurte an other yf he wolde not, saue in those thynges onely whiche be outwarde goodes, whiche so greately perteyne not to man. For the very good thynges of the mynde, god onely is able to take awaye, whiche he is not wont to do, but vnto vnkynde ylons, and onely he can gyue them whiche thynge he hath not vsed to do, vnto cruell and furyous ylons. No chrysten man therefore is hurte but of hym selfe. Iniury hurteth no man but the wryter therof. These thinges also helpe thoughe they be not weyghtye, that thou shalte not folowe the forwe of thy mynde. If the circumstaunces of rethoriciens wel gathered togyther, thou bothe make lyght of thyne owne harmes, & also mynish the wronge done of an other man commenly after this maner. He hurte me, but it wyll be sone amended. Moreouer he is a chylde. he is of thynges vnexperte, he is a yonge man, it is a woman, he dyd it

through an other mans motyon or counsayle, he dyd it vnware, or whan he had well dronke, it is mete that I forgiue hym And on the other syde, he hath hurt me greuously. Certayne, but he is my father, my brother, my mayster, my frende, my wife, it is accordinge that this greefe shoulde be forgiuen, eyther for the loue, or els for the authoritie of the person. Or els thou shalt set one thynge agayn an other, and recompence the iniurye & other good benefites done of hym vnto the. Or with thine offeces done to hym afore season, shalt account it euen, and so make quite. This man hath hurt me forsoth, but other tymes how ofte hath he done me good. It cōmeth of an vnlyberall mynde to forget the good benefytes, & onely to remembre a lytle wronge or displeasure. Now he hath offended me, but how often offended of me. I wyll forgiue hym, that he in lykewyse by myne ensample may pardonne me, yf I an other tyme trespace a gaynste hym. Finally it shalbe a remedy of moch greater vertue & of strong operation, yf in the myssdoynge of an other man agaynst the thou dydest thynke in thy selfe what thynges, how greuous, & howe ofte thou haste synned agaynste god, how many maner of wayes thou arte in det to hym, as moche as thou shalte remyt vnto thy brother which is in thy dette, so moch shall god forgyue vnto the. This waye of

Forgyue thy dettours.

forgyuynge other mennes dettes hath he taught vs whiche is hym selfe a creditour he wyll not refuse the lawe whiche he hym selfe made. To be absolued or losed from thy synnes thou renneſt to Rome, sayeſt to sayne James, byeſt pdons mooste large. I dispraysle veryly all that thynge whiche thou doeſt, for whan all is done, there is no redyer way, no surer meanes wherby (yf thou haue offended) thou myghteſt come to fauour agayne & be reconcyled to god than yf thou whan thou arte offended, be reconcyled agayne vnto thy brother, forgyue lytle treſpace vnto thy neyghboure (for it is but small what so euer one man treſpaceth agaynſt an other) that Chryſte may forgyue the ſo many thouſande offences. But it is harde (thou ſayeſt) to ſubdue the mynde whan he begynneth to ware hote. Remembreſt thou not, howe moche harder thynges Chryſt ſuffred for the.

By the enſaple of christ swage thy mynde.

what were thou whan he for thy ſake beſtowed his precyous lyfe? were thou not his enemy? with what softenes ſuffreth he the, daily repetyng thyne olde ſynnes? Laſt of all, how mekely ſuffred he the vttermoſt rebukes, bondes, ſtrypes, fynally deth moſte ſhamefull? why, why, boſteſt thou thy ſelfe of the heed, yf thou care not to be in ỹ body? Thou ſhalt not be a membre of Chryſt except thou folow ỹ ſteppes of Chryſt. But he is vnworthy to be forgy-

wen.ye, were thou worthye whome god
shulde forgyue? In thyne owne selfe thou
wylte haue mercy extercysed, & agaynst thy
brother wylt thou vse extremes cruell iu-
stice? Is it so great a thynge if thou being
a synner thy selfe, sholdest forgiue a sinner
when Christe prayed his father for them
which crucyfyed hym? Is it an hard thing
not to stryke thy brother, whom thou arte
also commaunded to loue? Is it an harde
thyng not to pay agayne an euyll dede, for
which experte thou woldest recompence a
good, thou shalte not be that towarde thy
fellow which Christ was towarde his ser-
uauntes? Finally if this man be vnworthy to
whom for an euyll turne a good shoulde be
recõpensed, yet arte thou worthye to do it,
Christ is worthy for whose sake it is done
But in sufferyng an old displeasure, I cal &
prouoke a newe, he wyll do iniury agayne
if he shulde escape vnpunyshed for this if
without offẽce thou canst auoyde, auoyde
it, if thou canst ease or remedy it, ease it, If
thou canst heale a mad man, heale hym, yt
not let hym perysh hiselfe alone rather thã
with the. This man which thynketh hym
selfe to haue done harme, thynke thou wor-
thy to be pytyed, and not to be punyshed.
wylt thou be angry to thy cõmendacion &
lade? be angry with ỹ vyce, not ỹ the man
But the more thou art enclyned by nature
to this kynde of vyce, so much the more

we muste pdon
the vnworthy.

Be angry and
agrued with
the vice.

dligently arme thy selfe long before hand and ones for all together pryntt sure in thy minde this decree or purpose ✠ thou neither say nor do any thynge at any tyme while thou art angry, bycause not thy selfe whan thou art moued. Haue suspected what so euer the sodeyn motion or rage of the mind diffineth or iudgeth, ye though it be honest Remembre none other difference to be bytwene a frantyk person & hym that rageth in yre, than is bytwene a shorte madnes & durrth but a season, & a cõtynuall pseuerãt madnes. Cal to mynd howe many thinges in anger thou hast sayde or done worthy to be repented, whiche now though in vayne thou woldest sayne were chaunged. Therefore whan that wrath waxeth hote & boyleth yf thou can not strayght way saue and deliuer thy selfe all together from anger at the least way come thus far forth to thy selfe and sobrenes, that thou remembre thy selfe not to be well aduysed, or in the ryght mynde. To remembre this, is a great part of helth. On this wise reason with thy selfe nowe vtterly so am I mynded, but anone hereafter I shal be of an other mynd moch contrary. why sholde I in the meane season saye agaynste my frende (whyle I am moued) that thynge which hereafter whã I am pleased & my malyce ceased I soude not chaunge? why sholde I now do in my malyce or anger that thyng which whan I

Haye not to do any thynge yf thou be angry.

am lobzed and come to my leike agayne, I
sholde greatly lozow and repent: why ra-
ther sholde not reason, why shold not pitie
at the laste why sholde not Chzyst obtayne
that of me now/which a litle pause of time
shall shortely herafter obtayne. To no man
(I suppose) hath nature giuen so moche of
blacke colours, but at the leaste he myghte
so farforth rule hym leike. But it shall be a
very good thyng for the thus instructed to
harden thy mynde with reason, with con-
tynuaunce & custome that thou coudest not
be moued at all. It shal be a perfyte thing
yf thou hauynge indignatyon onely at the
vyce, for a displeasure or rebuke doone to
the, shalte rendze agayne a deed of charite.
To conclude, euen naturall temperaunce
which ought to be in euery man, requyzeth
that ỹ sholdest not suffre affections to rule
the vtterlye. Not to be wzothe at all, is a
thynge most lyke vnto god and therfoze
moost comly and beautyfull. To ouercome
euyll with goodnes, malyce with kinde-
nesse is to counterfayte the perfyte charite
of Chzyst Jesu. To hold wzath vnder and
kepe hym backe with a bzydle, is the pzo-
pertye of a wyse man. To folowe the ap-
petyte of wzathe, is not a poynte of a man
verely but playnely of beastes/and that of
wylde beastes. But yf thou woldest know
how moche vncomlye it were to a man to
be ouercome with wzath, loke whan thou

The mynde must be hardened agaynst wrath.

Beholde thyne owne countenãce whã thou art angry.

arte sobre, that thou marke the counte-
naunce of an angry persone, or elles whan
thou thy selfe arte angry, go vnto a gl ffe
whan thyne eyen so burne flamynge in
fyre whan the chekes be pale, whan thy
mouth is drawen awry, thy lyppes some,
al thy mẽbres quake, whan thy voyce sod-
deth so mutteryously, neither the gestures
be of one fashion, who wolde iudge the to
be a man Thou perceyuest now my moost
sweetest frende, how large a sea is open all
abrode to dispute of other vyces after this
same maner. But we in the myddes of our
course wyll stryke sayle leuynge the rest to
thy discretion. Neither truelye was it my
mynde or purpose (for that shulde be an in-
fynyte worke) as I began, euen so to dis-
swade the from euery vyce, vyce, by vyce,
as it were with sondry declamations, and
to holde & courage the to the contrary ver-
tues. This onely was my desyre (whiche
I thoughte sufficient for the) to shewe a
certeyne maner and crafte of a new kinde
of warre, howe thou myghtest arme thy
selfe agaynst the assyles of the olde lyke
burgynge forth agayne and sprynginge a
fresh. Therfore as we haue done in one or
two thynges, because of ensample, so must
thou thy selfe do partly in euery thyng, one
by one. But moste of all in the thynges
wherunto thou shalt perceyue thy selfe to
be moued or instigate peculyerly, wether

Declamacions Sermons. Orations. Preachynges.

te de thzough vyce of nature, custome, oz
euyll vzyngynge vp, agaynst these thinges
some certayne decrees must be wzyten in
the table of thy mynde, and they muste be
renewed now and than, least they shoulde
kayle, oz be kozgotten thzough disuse, as a
gaynste the vyces of bacuityng, kithy spe
kyng, enuy, gyle, & other lyke. These be the
onely enemyes of Chzystes sowdyours,
agaynste whose assaute, the mynde muste
be armed longe afozehande with prayer,
with noble sayenzes of wise men with the
doctryne of holy scripture, with ensample
of deuoute and holy men, and specyally of
Chzyste. Thoughe I doubte not but that
the redynge of holy scrypture shal minister
all these thynges to the habundantlye,
neuertheless charitie, which one bzother,
oweth to an other hath moued & exhozted
me, that is the least way with his sodeyne
and hasty wzytynges, I sholde further & why he wrote
helpe thy holy purpose, as moch as lyeth this boke some
in me. Thynge which I haue done some- what quycly-
what the rather, bycause I somwhat fea- er & with more
red leest thou sholdest fall in to that super- spede.
stitious kynde of religious men, whiche
partly awaytynge on theyz owne aduaun-
tage, partly with great zele, but not accoz-
dynge to knowlege, walke rounde about
both by sea and lande, & yf any where they
gete a man, recouerynge from vyces vnto
vertue, hym streight waye with moost ma-

Certē decrees must be writen in our myndes

poztune s lewde exhoztacions, thzetenyn-
ges, and flateryages they enfozce to thzuft
into the ozdze of monkes, euen as thoughe
without a couls there were no chzysten
dome. Furthermoze whan they haue fyl-
led his hzest with pure scrupulosite s dou-
tes insolvble, than they bynde hym to cer-
teyne traditions founde by man, s playnly
thzuste the wzetched persone headlonge in
to a certeyne bondage of ceremonyes, lyke
vnto the maner of the Iewes, s teche hym
to tremble and feare, but not to loue. The
ozdze of monkshyp is not pitie but a kynde
of lyuynge, to euery man after the disposi-
cion of his bodye s his mynde also, eyther
profytable oz vnprofytable, wherunto ve-
rely as I do not courage the, so lykewise
I consayle not frō it. This thinge only I
warne the of that thou put pytie neyther
in meate, noz in rayment oz habyte, noz in
any vysible thynge, but in those thynges
which haue ben declared and shewed the
afoze, s in what so euer persons thou shalt
fynde oz perceyue the true ymage of Chzyste
with them couple thy selfe. Moze ouer
whan suche men be lackinge, whose cōuer-
sacion sholde make the better, withdzawe
thy selfe as moche as thou mayst from the
company of man, s call the holye prophets
Chzyst s the apostles vnto cōmunication,
but specyally make Paule of euerypart ac-
queyntaunce with the. This felowe muste

what cōpany-
ons s mā sholde
chose to lyue
withall

ye had euer in thy bosom to be red and stu-
dyed, bothe nyght and day: fynally & to be
lerned with out the boke worde by worde,
vpon whome we haue now a good whyle
enforced with great diligēce to make a cō-
ment or an exstracyon, a bolde dede truly.
But notwithstandyng we trustynge in the
helpe of god, wyll endeuore our selfe de-
fyly, lerned after Origene, Ambrose and Au
gustyne, lerst after so many newe interpre
tours, we sholde seme to haue taken this
labour vpon vs, vtterly eyther without a
cause, or without fruite. And also that cer
tayne defy & vnquiet pyckquarells, whi-
che thynken it perfyte religyon to knowe
nothynge at all of good lernynge, may vn-
derstande & well perceyue, that where as
we in youth haue embraced & made moche
of the pure lernyng of olde auctours, & also
haue gotten (and that not without greate
swette & watche) a meane vnderstandynge
of bothe the tonges, greke and laryn. we
haue not in so dyynge loked vnto a vayne
and folysshe fame, or vnto ỹ chyldysshe pas-
tyme and pleasure of oure mynde, but that
we recorded longe before to adorne & gar
nysshe the lordes temple with the rychesse
of other straunge nacyons & countreys, to
the vttermost of our power. which temple
some men with theyr ignorauncr and bar-
barousnes, hathe ouermoche dishonested,
that by the reason of suche rychesse, exter-

Good lernynge
vayne profyted vnto
pitie.

let wyttes myghte also be inflamed vnto
the loue of holy scripture. But this so greate
a thing a fewe dayes layde aparte, we haue
take vpō vs this labour for thy sake, that
vnto the(as it were vnto a fynger)we myghte
shewe the waye which leadeth streyght vn
to Christ. And I beseche Jesu, the fa-
ther of this holy purpose(as I hope) that he wolde
vouchsafe benyngly to fauour thy hol-
some enterprises, yea that he wolde
in chaungynge of the, encrease
his grace, & make the ghyte,
that thou mightest quyck
ly waxe bygge & strōg
in hym, and spryng
vp vnto a ghyte
mā. In whōe
also fare
thou
well brother and frende alwayes tru-
ly beloued to my herte, but nowe
moch more than euer before
bothe deere and pleasaūt,
At Louayne of Laynt
Judomers, the
yere of Chri-
stes byrth
1501

Here endeth this boke called Encheridion, or ꝑ manuell of a chrysten knyght, made by Erasmus of Roterdame in ꝑ whiche boke is conteyned many goodly lessons, very necessary & profitable for the soule helthe of all true chrysten people.

Imprynted at London by John byddell, dwellyng at the sygne of the sonne agaynste ꝑ cundyte in fletstrete, where thei be for to sel. Newly corrected and amended. in the yere of oure lorde god. M. v. C. xlviii. the xix. of Nouembre.

(:)